



THE ROSICRUCIAN MAGAZINE

FEATURE

*Rosicrucian Foundations
in the Seventeenth Century*

RAY'S FROM THE ROSE CROSS

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**The Rosicrucian
Fellowship**

OCEANSIDE, CALIFORNIA

The ROSICRUCIAN MAGAZINE

Rays from the Rose Cross

ESTABLISHED BY MAX HEINDEL

JUNE, 1913

MRS. MAX HEINDEL, EDITOR

October

1936

VOLUME 28.

NO. 10.



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Subscription in the United States and Canada, \$2.00 a year. All other countries \$2.25. *Special Rate:* 2 years in United States and Canada \$3.50; other countries \$4.00. U. S. money or equivalent. Single copies 20c. Back numbers 25c. Entered at the Post Office at Oceanside, California, as Second Class matter under the act of August 24th, 1912. Accepted for mailing at special rate postage provided for in Section 1103, Act of Congress of October 3rd, 1917, authorized on July 8th, 1918.

Issued on the 15th of each month. *Change of Address* must reach us by the 10th of month preceeding any issue. Address ALL correspondence and make ALL remittances payable to The Rosicrucian Fellowship.

PRINTED BY

The Rosicrucian Fellowship
OCEANSIDE, CALIFORNIA

THE TRUTH SHALL MAKE YOU FREE

In the life of each individual there always comes a time when the consciousness is forced to face the fact that life at best is fleeting, and that amid all of its vicissitudes, its constant changes, its perplexing problems, only one thing is certain, unfailing—and that is death!

Important Questions

When this realization forces itself upon one the question invariably arises, After death, what then? And to this query in most cases there appears to be no answer. Conjectures, yes, plenty of them; but is there any real way of obtaining positive information relative to death and the hereafter? Is it possible to know whence we have come, why we are here, and where we are going? Can these momentous questions be answered with any degree of certainty? There are plenty of people who will readily tell you that such questions are impossible to answer; that we come into life unconscious of our past, if we had a past, and that those who have gone out in death cannot return to tell us of after-death conditions, if in fact their consciousness continues to exist. But are such statements true? Are there no answers to these important questions?

Answers Can Be Obtained

The true Rosicrucian has no uncertainty as to whether these questions can be answered, for he *knows* positively that they can. He knows that each individual has within himself latent powers that, when developed, will give him the ability to investigate the secret forces of nature and thereby acquire positive knowledge relative to the entire riddle of life and death. He knows what these powers are and how they can be developed. Moreover, he knows that there are people living in the world today who have already developed them, and are therefore able and ready to direct others when they have demonstrated their worthiness and ability to receive such instruction.

Life Is Not a Puzzle

To the enlightened ones life is no longer a jig-saw puzzle in which the first and last parts are missing. They *know* whence and why all things have come into earth existence. Death they no longer consider a leap in the dark, and the after-death conditions of the upright man or woman they know to be such as are conducive to still greater attainment, to a fuller understanding and a more intense joy.

The Rosicrucians Hold the Key

The Rosicrucian Fellowship was established for the purpose of promulgating the Rosicrucian Teaching in the Western World, and preparing faithful students to delve into the deeper mysteries given out by the Rosicrucian Order. The textbook used in this school is *The Rosicrucian Cosmo-Conception*, which gives a complete outline of the Western Wisdom Teaching as far as it has been made public at the present time. Max Heindel was the accredited agent of the Rosicrucian Order, and was commissioned to give this knowledge to the world.

The Fellowship conducts correspondence courses based on the Philosophy which are available to all who are interested in solving the problem of creation and the purpose of life. Further information gladly given on request.

Yours in service,

THE ROSICRUCIAN FELLOWSHIP

The Mystic Light

The Rosicrucian Fellowship

The Rosicrucian Fellowship is a movement for the dissemination of a definite, logical, and sequential teaching concerning the origin, evolution, and future development of the world and man, showing both the spiritual and scientific aspects. The Rosicrucian Philosophy gives a reasonable solution to all mysteries of life. It is entirely Christian, but presents the Christian teachings from a new viewpoint, giving new explanations of the truth which creeds may have obscured.

Our motto is: A SANE MIND, A SOFT HEART, A SOUND BODY.

Rosicrucian Foundations in the Seventeenth Century

BY MANLY P. HALL



IN THE closing years of the sixteenth century, a mystical philosopher by the name of Simon Studion prepared an elaborate treatise predicting the end of the world. His voluminous manuscripts have never been printed, but hand-written copies may be consulted in Old World libraries. Studion called his book the *Naometria*, a mystical key to the seven seals of the Revelation. The dire calamities predicted by Simon Studion failed to materialize; the date which he had predicted for the dissolution of the world passed without major catastrophe and the mystical philosopher lost face with his contemporaries.

Yet in a sense Studion was correct—a world did end with the beginning of the seventeenth century—a world of darkness and superstition came to a close. The Dark Ages may be said particularly to include the period between the beginning of the twelfth and the end of the sixteenth centuries. Science and philosophy, long persecuted by the bigotries of Church and State, finally escaped from bondage to superstition in the opening years of the seventeenth century. It was this important change that Studion sensed when he mistook the direction which the change would take. All this is so clearly revealed in the *Naometria*.

Simon Studion is often included among the first Rosicrucians, but it seems doubtful in the extreme that he ever actually contacted the adepts of the Rosie Cross. In spite of his vision there was still much in Studion's mind that bore witness to narrowness of viewpoint and intolerance of attitude. He was a seer but not a saint.

Some years passed, the first decade of the seventeenth century brought with it numerous changes and reforms. Bacon in England and Descartes in France were attacking old institutions and founding new principles of thought and judgment. Then in Italy there appeared a strange skeptical man by the name of Trajano Boccalini. He was by profession an architect, by choice a skeptic and satirist. He was rewarded for his witty attacks upon the corruptions of his day by being strangled in his bed by hired assassins in the year 1613. A year before Boccalini's death his most important book was published bearing the title *Ragguagli di Parnasso*. This work was later translated into English under the name *Advertisements from Parnassus*. The book ridicules the policies of the day and is probably the ablest example of satirical writing extant, with the possible exception of *Don Quixote de la Mancha*. The book is divided into sections called *Advertisements*, and the seventy-seventh of these is entitled *Generale Riforma dell' Universo*, etc.

The *Universal Reformation of Mankind* may properly be accepted as the first of an extensive Rosicrucian literature. The satire depicts the god Apollo worrying over the increasing rate of suicide among men. Apollo appoints a committee consisting of eminent Greek scholars and some others to analyze the delinquencies of humanity and to devise appropriate corrections. The philosophers advance various arguments, finally coming to the conclusion that the afflictions of humanity are beyond correction and that the only philosophical course to pursue is to help those who desire to be helped, and permit the rest to continue in their mistaken courses.

The *Universal Reformation* presents the vital issues of that day, particularly the subject of essential learning. Boccalini offers no remedy but indicates that a great reformation is necessary before the divine secrets of nature can be entrusted to the keeping of mortal beings.

The year after the death of Boccalini saw the publication of an anonymous pamphlet entitled *Fama Fraternitatis R. C.*, being the Fame and Declaration of the mysterious brotherhood of the Rosie Cross. The *Fama* appeared first as a sort of appendix to the 1614 edition of Boccalini's *Universal Reformation*. The *Fama* created a profound effect and was soon issued in separate form. In 1615 the *Confessio Fraternitatis* appeared, published with the *Fama*, and by the year 1616 the combined work passed through several editions, Boccalini's essay entirely disappearing from the work. The *Fama Fraternitatis* is devoted particularly to the story of the founding of the Rosicrucian Brotherhood, and describes the life of "Our Illustrious Father C. R. C."

From the *Fama* and other contemporary publications we learn that C.R.C. was born in the year 1378 of a noble but impoverished family. He entered Holy Orders in childhood and in his sixteenth year, accompanied by one of the brothers of his monastery, he began a journey to Jerusalem. The Brother died on the

Island of Cyprus, and C.R.C. continued on alone to the mystical city of Damcar, which he reached in 1394.

He remained in the near East for a number of years, mastering the occult sciences of the Arabians. Later he returned to Europe, built the *House of the Holy Spirit* on a mysterious hill in Germany, and formed the first circle of the Rosicrucian Society in 1413.

He attended the Chemical Marriage in 1459, being then at the age of eighty-one. He died in the year 1484 in his one hundred and sixth year. He was buried in a seven-sided vault, the shape and arrangement of which represented the universe in miniature. His tomb remained sealed for 120 years and was opened in the year 1604, at which time the *Fama* was prepared and circulated in manuscript, first appearing in print in 1614, as we have already noted.

The year 1616 produced the last of the so-called original manifestoes of the Rosicrucian Society. This was the *Chymische Hochzeit Christiani Rosencreutz* which passed through three editions in 1616. It was first translated into English as "a pleasant work" by F. Foxcroft in 1690. It should be remembered that these original manifestoes, the *Fama*, the *Confession* and the *Chymische Hochzeit* were published anonymously, and it is also definitely stated that the name Christian Rosencreutz is a symbolical designation for a person whose true name remains concealed.

In some editions of the *Fame and Confessions* an appendix is to be found called *The History of an Unknown Man*. The story is very similar to that of the *Pied Piper of Hamelin Town*, describing a wandering magician who claimed to be a Rosicrucian and who could "pipe rats out of a house."

The quest for the true author or authors of the Rosicrucian manifestoes finally centered upon one man, who is still accepted as the most probable source of these works, although available proof is in no way conclusive. On August 17, 1586, Johann Valentin Andreae was born. He

SCHOLÆ MAGICÆ TYPVS.



Ro. Vaughan sculn.

THE MAGICAL MOUNTAIN OF THE MOON

A symbol of the spiritual state of man exalted above the human affairs of life, the approach to which is obstructed by the passions and excesses of grosser life.

was an eminent Lutheran divine, a conservative and respectable man, with long white whiskers and skull cap. He received many honors from his church, and died in the bosom of Lutheranism in the year 1654. He was the author of numerous works, particularly distinguished for their pedagogical style. He seemed to possess a circuitous type of mind which having essayed a literary undertaking flounders in it for hundreds of pages to the distress and discouragement of the reader. An important publication was *Christianopolis* or the City of Christ, an Utopian dream, in spirit similar to Lord Bacon's *New Atlantis*. It must have been that Andreae was accused of writing the *Fame, Confession*, and *Chemical Marriage* during his own day, for he prepared elaborate denials and wrote of the whole matter as a hoax or a chimera of no substance or importance; but in a work published posthumously entitled *Vita ab Ipso Conscripta* which appeared in 1849 Andreae admits he wrote the *Fama* of the Rosicrucian Society when he was sixteen years old. He does not acknowledge the other works, but a world looking for an author has fastened them all upon him.

It states in the *Chemical Marriage* that C.R.C. or Christian Rosencreutz, when preparing himself to attend the chemical marriage tied a red ribbon crosswise over his shoulders and placed four red roses in his hat. The family crest of Johann Valentin Andreae consists of a Saint Andrew's Cross with four roses, one in each of the angles.

The *Chemical Marriage* is an allegorical account of the preparation of the philosophers' stone, combining alchemical, philosophical, and mystical terminology. It is exceedingly improbable that Andreae as a young man could have produced any of these works unless under the direction of another person or persons. Thus the first cycle of Rosicrucian literature comes to a close.

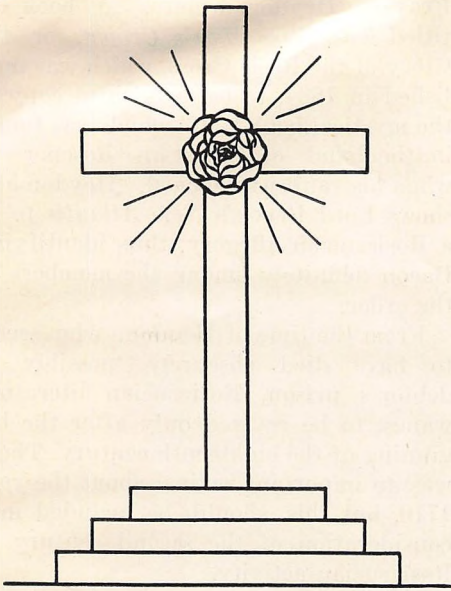
The three official declarations of the society caused an immediate stir among contemporary mystics and philosophers.

The result was a cycle of apologists and the almost immediate appearance of an elaborate literature in the first three years after the *Fame and Confession* were published; at least eight hundred other books appeared dealing with the subject, some flattering and others critical. The church flung anathemas against the Brotherhood of the Rosie Cross and several stalwart defenders came forth championing the cause of an unknown Society. During the same period many sought admission into the Fraternity which had promised to open its doors to the pious and God-fearing. Not knowing how else to communicate with the Brothers the applicants published their requests stating in small brochures their capacities and acquirements, hoping that these booklets would reach members of the Society.

The works of Irenaeus Agnostus are typical of the general trend of the literature. His pamphlets though not in the class of catchpenny productions are still distinguished for their lack of importance. In *Frater non Frater* elaborate arguments appear in which Irenaeus Agnostus defends the right of the society to accept and reject whomsoever pleases. Various stories are also advanced setting forth the antiquity of the society. Withal there is much argument and little result.

Another writer of this period Theophilus Schweighardt, who is remembered principally for having published the one and only engraving representing the Temple of the Rosie Cross. He also highly recommends that disciples of the order should study the work of Thomas á Kempis.

The two most important apologists of Rosicrucianism during these early years of the society were Michael Maier, a German Count, and Robert Fludd, an English physician. Fludd was born in 1574, was admitted to the practice of medicine in 1616 and a year later published his *Tractatus Apologeticus*, which is an elaborate, stirring and spirited defense of the Rosicrucians against the



THE ROSIE CROSS

The earliest and most authentic form of the original symbol of the Rosicrucian Society as described by Robert Fludd in 1619.

slander and calumny of the uninformed. Robert Fludd was a mystic of the Paracelsian School. His portrait by DeBry shows a man of fine, sensitive features with large, beautiful eyes and a gentle, attractive personality. To him Rosicrucianism was an inner spiritual mystery; one of the most learned of English writers, Fludd also made contributions to science and is now generally acknowledged as the inventor of the barometer. In other works Fludd mentions Rosicrucian mysticism; he published the first Rosicrucian symbol to appear in print. From him also we secure the first description of the original emblem of the society, a rose crucified upon a calvary of three steps.

Michael Maier was born in 1568 and was body physician to Emperor Rudolph II. He was a man of entirely different character from Fludd, but of intrinsically noble disposition. He was a small dark man with piercing eyes and a heavy goatee. In the old engravings he stands with one hand placed dramatically on his heart. Maier was an alchemist; to

him the Rosicrucian secrets were literal and physical realities. He was not a mystic but a learned and honorable person. He published in 1617 *Silentium Post Clamores*, which defends the Society's right to a secret and hidden existence by describing similar organizations among the ancient classical civilizations. In 1618 Maier published the *Themis Aurea*, which was translated into English in 1656. The *Themis Aurea*, or the Laws of the Rosicrucian Brotherhood, is an explanation of the six laws originally set down by the fraternity as described in the *Fame and Confession*, and Maier places special emphasis upon the duty of the Rosicrucian physician in the matter of treating and healing disease without compensation.

With Maier and Fludd the circle of Rosicrucian apologists came to an end. These two men are among the most learned who were ever attracted to the Society and among scholars their names will endure in spite of the vicissitudes of ever changing beliefs.

The last cycle of the important seventeenth century foundations of Rosicrucian literature consists of the accomplishments of three men: Elias Ashmole, Thomas Vaughan, and John Heydon. These men, all English, for Rosicrucian literature had completely died out in Germany, gave new life to research into the activities of the society. Sir Elias Ashmole, founder of the Ashmolean Museum at Oxford, was born May 23, 1617, and died May 18, 1692, lacking only a few days of living seventy-five years. In 1652 Ashmole published his *Theatrum Chemicum Britannicum*, which described a Rosicrucian physician as having assisted in the curing of Queen Elizabeth of a serious disease. Several references to other Rosicrucian authors are contained in this work.

In 1658 Ashmole published his *Way to Bliss*, which is recognized as a most important Rosicrucian work. He claims only an editorial capacity, stating the material was entrusted to him by a

learned teacher. While the word Rosicrucian does not occur in the *Way to Bliss* allusions to the Fraternity are evident.

Thomas Vaughan, the twin brother of Robert Vaughan the poet, was born in 1624. Under the name of Eugenius Philalethes he wrote a number of books dealing with Rosicrucianism and prepared an elaborate introduction to the first English edition of the *Fame and Confession*. His books which were published about the same time as those of Ashmole included *Lumen de Lumine* which contains a lengthy letter from the Brothers of the Rosie Cross, describing the Magical Mountain of the Moon. (See illustration on page 437.)

John Heydon was born in 1629. As a young man he became seriously interested in Rosicrucian mysticism, and in 1662 published a heavy little quarto entitled *The Holy Guide*. In the back of this work is a section describing the temples, houses, and shrines of the Rosicrucians, especially those in England, and the section terminates with a Rosicrucian

Prayer. Heydon declares his book titled *The Wise Man's Crown*, or the Glory of the Rosie Cross, which was published in 1664, to be a faithful copy of the mystical book "M" which was found in the hand of Christian Rosencreutz when his vault was opened. Heydon also shows Lord Bacon's *New Atlantis* to be a Rosicrucian allegory, thus identifying Bacon definitely among the members of the order.


From the time of Heydon, who seems to have died obscurely, possibly in debtor's prison, Rosicrucian literature wanes, to be revived only after the beginning of the eighteenth century. There was an important revival about the year 1710, but this should be included in a consideration of the second century of Rosicrucian activity.

During the following months digests of the original books and documents will be published in proper sequence in the columns of this magazine, thus making available to modern students the now rare and almost unobtainable documents of the society.

His Abiding Self

BY EDWARD T. WARE, JR.

(IN TWO PARTS—PART ONE)

 EVERYONE considered Carver Galt a queer case and more than a bit off in the head. With the single exception of a half sister, his family both feared and disliked him, and deplored the notoriety his peculiar but saintly life occasioned them in the neighborhood. From boyhood onward he had shown a deep interest in things occult and mystical, and at thirty-three it was whispered about that he was a sorcerer, by those unable to distinguish in such matters. He was an only child by a first marriage. His pious mother had given place to a worldly stepmother,

and in a few years a new family, two sons and a daughter, was growing up in the old house. Thus in time the motherless youth had felt himself almost a stranger in his own home.

Apart and remote in a wing of the old mansion, where he could enjoy a measure of quiet and peace for the pursuit of his beloved studies, dwelt the despised student of occultism. In the course of years he had gathered many works, nearly everything published in the field of the occult. They were all there, in the strange library of the recluse, from Jacob Boehme, Paracelsus, and Cornelius Agrippa, down to Besant, Leadbeater, Heindel, and Swami Vivekananda. But with it all, Galt could not have decided

whether he was a Vedantist, Theosophist, or Rosicrucian, there being so much of similarity in the three systems. And at times he wondered if the leaders in all three would not have frowned upon certain little dabblings of his in practical magic, and especially the rate at which he was pushing his psychic development. There was one hint he had picked up which was so obviously valuable that he had made it a subject of daily meditation, and the basis of all his experiments. It was this: "The will is a spiritual energy, and comes to us from the Logos, whose offspring we are." The intimation was plain that the will had to be developed and strengthened by anyone approaching the Path.

The quest of the lonely neophyte fell into two principal phases. At first, of course, there was the eager pursuit of phenomena. Later, experience relegated this to its proper place, and he began to settle down to the more spiritual aspects of the ancient wisdom. But the first had been the longer period. Quite early he had developed a measure of clairvoyance, and little by little, gathering fragments of knowledge here and there, he had acquired some control over the elements or nature spirits. It was doubtless in the course of his experiments with these ensouling forces of nature, some of which got bruited about in the community, that Galt's reputation of sorcerer was spread. As an instance, there was the tale of his magical ending of a

shadow of a large oak the citizen peered out into a little glade almost as bright as day. And he saw a sight that gave him pause. In the midst of it stood the tall, thin form of Carver Galt, clad in a long white robe. An opened valise lay at his feet. He held a large white plaque firmly against his breast, and fully exposed to the light of the moon. Galt's face was upturned and his gaze fixed upon the moon. His expression was one of power and command. And now apparently he began again what the citizen had heard in the lane. It seemed to be some kind of ritual or incantation in an unknown tongue. And as the citizen in his hiding place listened to those strange and majestic words, he felt waves of some mysterious power sweep over him. Yet, when it was over, nothing happened. Galt still held his attitude of powerful and concentrated effort.

After an interval, he began again, in the most stirring and commanding accents. The listener was beginning to think that Carver must really be the lunatic he was thought to be, when a curious thing happened. Whereas the night had been deathly still, now a wind began to stir, and the moonlight suddenly began to pale. Glancing up, the citizen beheld dark fingers of cloud streaking across the face of the moon. Indeed, the whole sky was rapidly becoming overcast and in a moment the rumble of thunder was heard. Lightning was playing upon the horizon as Galt quickly divested himself of the white gown and thrust it and the plaque into the valise. Turning to depart this scene of magic, he faced the great oak and said: "You who have kept vigil there have seen that which has been given to few to see. Adieu."

"So he knew of my presence!" thought the watcher as he fled before the oncoming storm. That rain came just in time, and the queer story of its origin spread rapidly. A few believed, some doubted, but the many merely made merry over it.

In fact, they had scoffed at Carver long before the incident of the rain-making. In short, the recluse was just such

the fields round about the
had been suffer-
acted dry spell.
did not come
to come at all
night a citizen was
a lonely lane which
side of the cemetery. About
thought he heard voices in the
ard. It was full moon and he
ed over the stone wall and picked
way with little difficulty through the
trees and shrubbery. From the black

a figure as becomes legendary in a small place after death, although some of his doings had already become legends. There was the story of the late tomatoes which had lived to ripen after frost should have killed them. As the tale went, Galt's beloved half sister once set out some young tomato plants so far along in the summer that it seemed impossible that they should bear and ripen fruit before a killing frost. She was not much more than a child and keenly desired the success of her attempt to grow fall tomatoes.

"Dear Sylvia, do you desire these tomatoes so much?" Carver had asked.

"Indeed yes! Oh, if I can only beat the frost!"

"In the natural course of things I fear you would be too late. But if our friends the elementals We shall see, we shall see!"

The plants blossomed and set fruit, some of which was presently nearing full size. Carver's father and half brothers, Roger and Donald, made merry over the matter, but he took their chaff good naturedly, and held his peace.

But one day a queer mark or sign was found scratched in the soil at intervals all around the tomatoes. And every few days it appeared to be scratched afresh. As the nights grew cooler the magician was seen going out to the garden as darkness fell. Roger followed one evening and hid behind some bushes. He reported that Carver stood with outstretched hands in the middle of the tomato patch, and pronounced some strange and unknown words. Then a curious thing happened. A faint radiance began to shimmer over the tomatoes. It seemed to consist of a myriad of darting and dancing little lights. The others came to see, and the phenomenon continued night after night.

The first frost was light and hurt nothing. The tomatoes were showing color when the next that fell killed plants all around. But they were not touched. The days always warmed up enough to carry

on the ripening, and as the fruit reddened here and there through the patch, the miracle got noised about. The wiseacres said the tomatoes had somehow escaped, which was obvious. But the next frost would get them, of course. But the next one left them with another guess coming. Then the scoffers came and stared. The little wonder was made the basis of two sermons. One preacher urged his flock to a renewed zeal in the things of the spirit, and affirmed that the age of faith was not dead. The other came out flat-footed against the employment of the black arts in thwarting the normal course of nature, and averred that the doings in the Galt garden were the work of the devil. Thus the Lord and Lucifer were both presented to that town as rival tomato growers.

A reporter from the local paper came to interview the wonder-worker, seeking light on just two things: How storms were called forth on moonlight nights, and how one set about growing tomatoes right under Jack Frost's nose. Galt spoke guardedly of a hidden science going back thousands of years, and of the Adepts, the holy custodians of this ancient lore. Magic, he said, was anciently a sacred and priestly science, while the modern so-called magic being performed by means of apparatus, was not magic at all.

True magic, he told the attentive reporter, was worked largely with the aid of elementals, some of which have been called fairies. He said there were elementals of earth, air, fire, and water. They ensouled all nature, and were forms composed of matter, and were invisible to the senses, but possessed varying degrees of intelligence. They were used for either good or evil. Hence they could be used for either good or evil. For this reason no occultist would divulge the law would divulge the law of controlling them. He pointed out that he could bid the waves be still, and the water was ensouled by the divine of water, who could understand the Master.

Magic must be employed unselfishly, Galt said, else it becomes black magic and very dangerous. It was permissible to call down rain to save crops and benefit many. And surely no harm had been done if certain elementals had been induced to warm the air over and around his sister's little patch of tomatoes, thus holding off the frost. The child was pleased by the ripening of her fruit, and she had already decided to give some of it to a sick old lady nearby. But the philosophy behind all this was the important thing, said Galt, and added: "If we are willing, God shows us how to turn all our dross into pure gold."

"Dear Sylvia," said Carver one morning at breakfast, "quite a few of your tomatoes are now ripe. Gather in your little harvest, and also those which are still green. They will ripen inside. We must not impose upon the salamanders too long."

"The most sensible thing I've heard you say in a long time!" snapped the elder Galt. "I'm tired of having all the town gawks hanging over the fence and staring at those confounded tomatoes!"

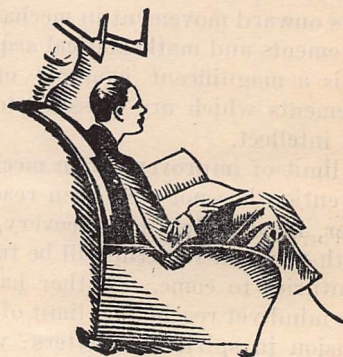
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"I am not my physical body, but I am the Ego which uses it. I am not my emotions, but I am the Ego which controls them. I am not my thoughts, but I am the Ego which creates them. These things are temporary expressions of me, the Ego, the Abiding Self." This was the meditation which Galt had found in an old work on occultism. Its earnest daily use would help in opening up the higher consciousness, it was claimed. And not only this, but the student eventually would be able to leave the physical body at will and travel in his higher vehicles. This indeed was the crowning achievement of the philosophy, as Galt had learned, the separation of the soul from the body while still living. It opened up large possibilities for growth and service; it proved the existence of the soul.

So for years he disciplined himself, and made many attempts to leave the

body while in full consciousness. He knew that we all leave the body in sleep, but nature does it for us. What he desired above all things was discipleship, and this great secret of the Adepts, the technique of leaving the body at will. During a long period he made no progress. Now and then he would regain consciousness after these efforts with only a partial memory of having visited some distant place, like St. Peter's at Rome, or a glimpse of some tropical island, or of flitting about in parts of his own home town. But there was nothing complete and satisfying about these experiences.

There were other aspects of this process of unfoldment. Occasionally some fragmentary vision was flashed down from the higher consciousness, some little scene from the memory of the Ego, usually connected with times of long ago. These he took to be glimpses of former lives, evidences of the reality of the Abiding Self. Gradually and in growing measure came the realization that the power of thought as exercised in meditation was the potent agent in this opening up of the channel between the



Ego and the personality. Incidentally it was a process of purification. Old notions, interests, desires, fell away and faded out. He began to sense a certain expansion of consciousness. And then at last it seemed that his "whole life was preparing for a change such as the unspiritual man cannot conceive."

(To be concluded)

The Illumination of Power

BY JOSEPH MARKEY CAMERON, F.M.B.



HERE are many convincing proofs in almost every line of thought, showing that the human race, on its little isolated spot of the Universe, is still in its infancy. Most of us are, as it were, asleep, more or less unconscious of the value of what St. Paul called "spiritual discernment" and are ignorant therefore of the conditions upon which a knowledge of everlasting life depends. But the night is past.

Many who have the power of looking beyond the mists and illusions of every day life, have been watching with wonder and expectation, the unmistakable signs of the approach of what might be called a great mystical wave; the steady awakening of sleeping humanity to the realization of that which is invisible.

This twentieth century is a period of marvelous unfoldment for the human race. Its onward movement in mechanical improvements and mathematical acquirements is a magnificent example of the achievements which are possible to the human intellect.

The limit of improvement in mechanical invention has not yet been reached, however, in any field of discovery, and soil both new and fruitful will be turned for centuries to come. Neither has the human mind yet reached its limit of comprehension in spiritual matters: vastly greater strides in mental development are yet to be made during this century.

The extraordinary progress now being made may, perhaps, be considered as a culmination of all the enlightened acquirements of the past centuries, in preparation for a grand effulgence of illumination on the intellectual and spiritual side of human nature during the coming century, when progressive changes far beyond comprehension are in store for the

race. If this is doubted we should remember that our immediate ancestors confidently declared impossible, improvements which are today the easy achievements of a novice, and which any intelligent child now recognizes as established facts.

On the physical plane, this progress is best illustrated by the changes, with constant increase of power and efficiency, in methods of artificial lighting—from the dismal, smoky pine-knot of earlier centuries to the brilliant light of today. The progress made during the last three decades has developed for common use lights so many times more powerful than any dreamed of in our childhood, that even predictions of their possibility would have been derided as the vaporings of a visionary.

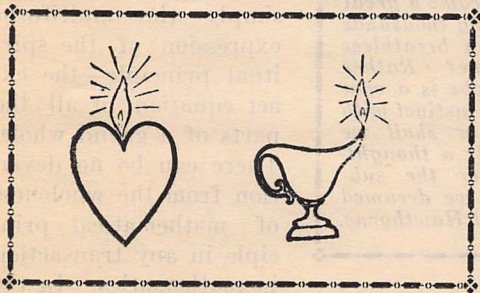
But electricity as a medium for lighting is now an established fact, and will soon supersede all other methods of lighting; increasing in efficiency, and preparing the way to a still higher power and more effective light in the near future. For the end is not yet; the next step in this direction may be one in which light many times more effective will be produced without sensible combustion, and machines vastly more powerful, because more simple in construction, will run without fuel, while waste, noise or danger, to any such degree as now prevails, will be considered barbarous. Chemistry is now approaching that higher field of action and power.

One interesting feature of this discussion is especially worthy of notice. Every step forward in the development of the artificial has been a step up and away from a considerable proportion of the gross material consumed in producing the inferior light. The pine-knot, coarse and crude in material, burned with smoke, shedding little light.

Next came the grease lamp in which fat was burned through a common wick; here the material used was finer than the pine-knot, yet a better and clearer light resulted from its combustion. The tallow candle is an example of this method, consuming still less crude material and giving a steadier light, while spermaceti, more refined, burns brighter than tallow.

Oil lamps, for burning fish and animal oils, came next in order, with a similar proportion of increase in power and brilliancy of the light, as the crude materiality of the medium decreased. Refinement of material gives refinement in result, with corresponding increase of effectiveness in all lines of action.

Following then, in natural progression, we find the various mineral oils, kerosene, naphtha, and their numerous preparations, in which the grossness of material has largely disappeared, and a light many



times more brilliant results, together with the development of powerful explosive qualities.

The succeeding step is the discovery of illuminating gas, which is so much finer in substance that to three of the five physical senses it is non-existent, for it cannot be seen, heard, or touched; yet the volume and brilliancy of its light render insignificant all previous means of lighting. Refinement increases power. Refine human nature by Divine Love and you have the greatest of all lights, powerful enough to cope with all human ills—the only barrier to happiness.

Utilization of the light-producing power of electricity, however, proves a still greater advancement and develops a volume of light, possessing such a

power of penetration, brilliancy, softness, and purity that we are tempted to exclaim in ecstasy—Now surely, we have reached the ultimate! But there is need of caution lest we fasten ourselves to the same stake of limited comprehension based on sense evidence, which has held others before us in bondage. There is no ultimate within human comprehension.

The human mind, acting through its faculties of spiritual intelligence, is the greatest power in the universe of sense-life. Its modes of activity include every variety of action possible to conceive as common to a material universe, and to the experiences of that mode of life. Even more than this: its powers of understanding are capable of grasping intelligently every problem and of knowing every law expressed in its mechanism. With God all things are possible, and when man places himself consciously in tune with the infinite, at-one-ment has arrived. With this degree of knowledge goes undeniably the necessary power to deal with and to conquer every seemingly adverse element or action; otherwise knowledge is not power and intelligence does not help one to know even that which is beneath itself. But immature calculation, so vague and uncertain, can have no definite power over the intelligence; for this faculty, being of spiritual quality, is divine in nature and infinite in capabilities. All erroneous opinions proceed from superficial observation and incomplete thought.

There is always a beyond, an above, a higher than has yet been reached; and he who would recognize the ever broadening horizon of intelligent comprehension, must remain with open eyes and freedom of thought, ready to perceive the first glimmer of the brighter light beyond his present vision. Reality is infinite; the only existing limit is that of individual comprehension, and this is susceptible of continuous expansion, which necessitates perpetual development. This is real life.

All progress in the production of artificial light has been up, from, and out of, materiality, away from sense-evidence,

until now we have a light that is immeasurably greater than any others, produced apparently from a physical element that cannot be directly recognized by the exercise of any of the five physical senses. Always the greatest degree of power is generated from the smallest proportion of crude material? Why?

If molecular matter, which appeals to the physical senses, is the only reality in the universe, or even more real than its other components, then why is it not a fact that the more material the medium for combustion, the more powerful and better the light produced? Can it be that the less reality there is employed the more real will be the result obtained? Or, must we consider light and power unreal?

The indisputable fact that power increases in inverse ratio to the grossness of material in every power producing medium, gives rise to the suggestion which has been followed out and proved true, that power does not exist in matter itself but that it subsists in Intelligence, which is the foundation of real substance, and a perpetually active force of the universal spirit nature, shared by every individual in proportion to his intelligent realization of its qualities.

Even the mental processes of reasoning, through which action is evolved, prove upon examination to be pure spiritual processes. They are entirely immaterial both in nature and application. The moment that a full realization of this principle takes place the power is found to be at hand, active for the permanent good of all concerned. The beneficent power of the spiritual principle of this inner nature is all persuasive and all inclusive. Nothing that breathes is excluded from the healing influences of its wholeness and perfection.

In none of its activities does the inner nature bear the slightest resemblance to matter or to material action. It is subject to no material rules. It conforms to no so-called physical laws. Yet every enduring physical science is obliged to yield obedience to the mandates of its spiritual principle as expressed in its wholeness of action, harmony of law, perfection of character, equality of judgment, and exactitude in every proceeding. Nothing short of this endures in scientific understanding. It bears the permanent character of spiritual reality.

In illustration of this precept, consider the perfection and exactitude of mathematics. While it is the basis of every physical science and must be reckoned

with in every calculation, even the most material in character, yet it is wholly immaterial itself, its rules being simply the multiform expression of the spiritual principle—the exact equation of all the parts of a grand whole. There can be no deviation from the wholeness of mathematical principle in any transaction in mathematics. In the

Is it a fact, or have I dreamt it, that by means of electricity the world of matter has become a great nerve, vibrating thousands of miles in a breathless point of time? Rather the round globe is a vast head, a brain, instinct with intelligence: or shall we say it is itself a thought, and no longer the substance which we dreamed it.—Nathaniel Hawthorne.

light of this understanding it may be clearly seen that the power which shall fulfill the promise of complete, permanent, and universal understanding must be a spiritual power, possessing unlimited energy. Such a power is at hand. Its discovery came through a process of thought made possible only by the exercise of spiritual faculties, and its teaching is a spiritual truth of fundamental reality, the activities of which are endless life. In the endlessness of its life may be found the wholeness of health—and only through this wholeness can the endlessness be recognized. The operations of the mind may be made to conform to the exactness of spiritual principle; and when they do so, all mental powers will be increased. In this the

mind operates from a forceful center within consciousness. Following this, "all these things" must be added—peace, power, and plenty.

All force at its center is absolutely still: motion and activity are only found on the circumference. St. Augustine described the nature of God as a circle whose center was everywhere, and its circumference nowhere.

Higher chemical experiments show that nothing in the material world stands separate, independent, and alone. This proves a unity of construction, even in the most changeable planet of the universe. The principle of unity therein expressed makes every portion of the universe an integral part of the whole; therefore, each part bears some relation to every other part. When this relation is understood, power to deal with related elements is developed, which makes the operator master of the situation. This fact is forcibly demonstrated in chemistry, the simplest principles of which reveal a power over the elements which astonishes the novice. At first thought it is incomprehensible. Well did the Master say, *Love ye one another*; for such is the alchemy of love.

Pantheism itself is incomplete: body without soul is only half the truth. Through the principle of unity expressed in the permeating and intermingling of all the elements of the earth, the intelligent mind gains access to every part of the planet, unobstructed by element, action, or distance.

The power of conscious thought is not limited in action even to the ethereal plane of activity, but reaches beyond to higher planes, where those powers prevail which govern all material movement. In and through, between and around every atom of the universal ether, filling all so-called space in the entire universe, is yet another element, as much finer in character, in degree, and in action than the ether itself, as ether is finer than the rock strata of the earth; so fine in substance and so pure in character that it cannot be measured with the instruments

or comprehended by the rules which are employed in even the finest material measurements. This is the element of Intelligence, the active principle of the universe: the soul of the ethereal universe. Conscious thought is the only instrument which can be employed in its manifestation. With this keen instrument, trained to work with the real laws of pure intelligence, the human soul breaks the fetters of sensation and soars unrestrained to fields of reality, where principles and their resulting laws are the only objects of perception. Then the soul rightly rules the mind.

The soul of the universe is one magnificent unit of essential principle. The life of the universe is one grand whole of active law. Pure, holy, harmless and undefiled. By exercise of the divine faculty of intelligent comprehension, each individual may share all the innate good of both of these universal realities.

To some it seems easier to accept the opinions of others than to directly investigate facts. Indolence fosters ignorance, the original sin; ignorance begets superstition; superstition stultifies every comprehensive faculty, and man thereby becomes an automaton, moving only when some outer agency works the treadle. In this position he is a fit subject for any and all theories, a perfect example of mental chaos, brought about by an ill-digested diet of too many *isms*, which seems little better than an attempt to evade the evidence that nature is continually pushing fresh facts and deeper truths before the human intellect for recognition. These facts must be freely investigated by each individual or he is sure to be overwhelmed by the continual accumulation of evidence of the infinite and eternal activities of the universe.

The elation of self-satisfied opinion (that pride which goeth before a fall) proves a stumbling block to many an otherwise brilliant intellect, and the circle of self-limitation, which some draw in space, temporarily closes the door of the soul to the most limpid truths of the universe. No greater mistake is possible.

There is no one so learned that he needs to know no more; none so wise that he cannot be advantageously instructed. There is no man whose greatness may enclose the universe, and none so powerful but that a lack of understanding of some ever-active fundamental law of his own being may trip him in the midst of his triumph. There is space beyond every boundary line and all space is occupied by the real and true. The principle of truth is ubiquitous.

Nature's ways are the ways of life, health, strength, comfort, and happiness. The active force of nature is the Universal Mind, which is always alive and always strong in the activity of spirit. Spiritual intelligence is the vital principle of every individual mind. Thus we see that the less we trust the evidence of the physical senses, the less we place dependence upon molecular matter, the more receptive we become to the real force of the spiritual essence pervading all space, and the more we realize actual power.

This axiom has been demonstrated by every important mechanical advancement made in any of the sciences and in every power-producing medium, from the molecular action in water, air, and steam to that marvelous force electricity, which, in the winking of an eye, bores through solid masonry or metal plates without visible implement or evident means.

Steam also is invisible; and if the inside of a steam-chest be examined without admitting atmosphere, at the time when the greatest amount of power is concentrated within, an empty chamber is all the eye reports. On mingling with the atmosphere steam resumes its coarser form, again becoming visible as vapor; but in the change its power as steam is lost. Water must become invisible in order that the greater power, steam, may be developed from it. In the same way material elements must become intangible in order that the greatest of physical powers now recognized may be demonstrated through electrical action.

Electricity is the lowest degree of the molecular motion of the universal ele-

ment now recognized as ether, an infinitely fine and volatile fluid, which pervades all the space of the material universe, as the atmosphere permeates all the parts of this earth.

In some form or another all the fundamental elements of the earth are presented in every substance. All possible chemical combinations of elements are not embodied in any separate object, but the fundamentals are invariably present in some form. Each coarser material is entirely permeated by particles of the element next finer in construction.

An object which seems to be solid, without either particles or interstices, when examined under the microscope proves to be all particles and interstices without real solidity or continuous substance. These interstices may be permeated by any element composed of finer particles, and usually are filled with several finer elements each within the other.

A piece of granite appears solid, while in fact it is exceedingly porous. Sufficient pressure will crowd it into smaller limits and force water from its pores. This is true of every solid and liquid constituent of the earth. Thus the power and pressure of Love disintegrates human woe when properly understood.

The water which fills the pores of the stone is composed of particles and the spaces between these are occupied with still finer elements of a gaseous nature. In this manner air permeates water, the two varying in proportion according to temperature and local conditions. Higher laws rule each finer element.

The constituents of the earth are described as solids, liquids, and gases. Each appears in some degree less solid than the next coarser in construction. Each is composed of particles separated by spaces which are filled with finer elements.

Love is the finest element of all; therefore, as our understanding of it increases, our responsibility to the whole increases in proportion to that understanding. *Love ye one another* is soundly scientific and spiritual, and the only key to permanent security.

There is, therefore, no empty space, in the literal meaning of the term. Be the space ever so small, there is some element so fine in construction as to find an abiding place within its chamber. Each element is saturated with every finer substance, all uniting in one volatile fluid which perpetually changes, never becoming actually fixed in either position or condition. All seeming solidity is an illusion of the physical senses. The illusion of time helps to fix this error in mind. Material science will no doubt some day realize that God is not at the mercy of a piece of glass, no matter how finely ground. God is invisible and only becomes visible through the balancing factor of Love. The alchemical action takes place when we return in outer consciousness that which we received in inner unconsciousness. The synchronizing of the finite and the infinite.

For every material substance there are elements finer in construction, the particles of which enter its interstices, forcing molecules further apart until that element ceases to exist as an aggregation of particles or a molecular mass, whereupon it vanishes from sight. No material substance is sufficiently solid to escape this universal interaction which is constantly taking place in all physical bodies and elements. It is commonly called disintegration.

Whether we consciously or unconsciously disregard the highest law, justice must be served. Is this Divine Love, Infinite Wisdom, Supreme Intelligence?

This balanced trinity reveals itself in manifold phases, according to the media through which it manifests. One and indivisible, yet becoming diversified as it penetrates different substances and organisms. Consciousness is the registration of this universal panacea within a vital organism. The Christ was, is, and ever shall be the personification of Love and the only medium through which man may know God. No man knoweth the Father who knoweth not the Son. So be it—*Veritatis Simplex Oratio Est.*

The Statue

BY BEULAH MURRELLE

THE EVENING shadows were beginning to lengthen as I, John Owen, drove between the carved stone posts that marked the entry to "Hadrian Villa." The driveway was thickly lined on each side by great-limbed trees. Through a vista of overhanging boughs I caught my first glimpse of the white fluted pillars that sentineled the rambling old mansion.

There was no one to greet me save Buckner, an old family servant, who had been with my aunt since childhood.

A vestibule, paved in black and white tiles, led into a vast hall in the back of which was a spiral stairway. Buckner led the way up and opened the door at the head of the stairs. A log fire burned in the huge, screened chimney and sent forth a warmth that was most welcome. Buckner set my bags down saying, "Ah'll serve yo' dinna' in jes' a little while, Marse John."

I stood with my back to the fire, feeling a certain smug satisfaction in my inheritance. My eyes roamed over the room; its furnishings gratified my love of the beautiful. In the spacious old room not a jarring note could be found.

My studios were in New York. Often I had remarked to my Aunt Josie that I wanted a country estate in which I could fit up a studio where I might enjoy the quiet and be undisturbed in my work as a sculptor. Intending to surprise me on my return, my aunt, while I was fighting in the World War, bought the place furnished, from an aged gentleman, who, in his early youth had married an Italian prima donna, and this had been her home. This was my first visit to my new house.

For some months I had been enthralled in the modeling of a statue of a young girl which was now almost completed. Somehow I had seemed to draw on my subconscious for inspiration. My work seemed to be the result of my psychic memory. I was startled from my reveries

by the falling of the logs which caused the flames to leap up the chimney and cast a light within a niche in the wall which had been thrown in deep shadow by a quaint high-backed chair. Imagine my amazement upon seeing a white marble statue of a girl—and, it was the *finished* statue that was in the making in my New York studio. I walked over to examine it more closely and an irresistible yearning laid hold of me.

The spell was broken by a knock on the door, and Buckner announced dinner. I pulled myself together and attributed the whole thing to imagination and nerves due to my constant work on the unfinished statue in my New York studio.

That night I read late. Before I realized it the fire had burned low. I was chilled, so hastily prepared for bed. A brilliant moon had risen, and the light poured through the great windows and fell full upon the statue. I stared fascinated, and fell asleep while gazing.

I do not know what awakened me. I lay still a few seconds wondering—all alone in the dead, still house. For some inexplicable reason my eyes were drawn to the statue. A dim unearthly radiance seemed to gather around it. The eyes became luminous. Sheer maddening terror gripped me as I drew her spectral scrutiny. Cautiously, she stepped from the niche and came toward me. When she reached the bed she leaned over and kissed me. With the kiss, rapturous ecstasy rushed through me. I became conscious of a weird condition, sort of a subconscious linking-up with a previous existence. My present personality seemed to slip from me and another seemed to take its place. Slowly the room faded into spacious grounds dominated by a gorgeous white palace. The air became heavy with the fragrance of flowers. The girl touched her fingers to her lips as if to enjoin silence, beckoning me to follow.

She wended her way through an avenue of stately trees which ran down to the end of successive terraces, the last flight of steps reaching to the waters of the sea, out of which a full yellow moon

was rising. Only the plaintive trill of nightingales broke the dreamy silence.

The girl looked back, saw she was unobserved, then turned into a moss-grown path and finally reached a low, one-room, stone structure. The half-open door disclosed to view a studio in all the graceful confusion of an artist's activity.

As I entered the studio full realization of my relation to the girl swept through me. I was an artist who had been commissioned to model a bust of the old Duke of Parma and had fallen in love with the beautiful young Duchess. In absolute secrecy we had met here every night and she had posed for me thus giving me in the almost finished statue before us, her likeness to keep forever. I selected a chisel and abandoned myself to the joy of creating in marble the image of the girl I loved. I chiseled a hollow in one of the feet and inserted a golden curl from the head of my beloved; this I sealed in, and mounted and riveted the white marble statue to a black base.

When the last touches had been given I turned to find tears in the Duchess' eyes. With a shock I realized that our work was ended and now the terrible ordeal of separation confronted us. Arm in arm we left the studio; as we neared the palace we clung close in a long farewell embrace.

With a groan I awakened, chilled and dazed. I lay wondering, overcome by a sense of loss. I realized the dreams were a part of my past. My concentration and thought of the statue had thrown on the screen of my inner vision happenings of the past.

With a start I recalled the fact that a curl had been sealed in the foot of the statue. Eagerly I took over the tedious task of taking the statue off its base and with trembling fingers I withdrew from a hollow in one of the beautiful feet a soft curl of gold. Like the tendril of a vine it wound tenderly around my hand as if it were a fond and feeling thing. Chiseled near the base of the statue was:

B. CELLINI, 1535.

This World and the Next

BY GRACE EVELYN BROWN

THE GREAT mass of modern Christians consider only two human states: this physical life, from birth to death, and the everlasting existence of "the next world." The earthly span is the tangible world of material law and order, a place where an "innocent" child is born into plenty or poverty; subject to inheritances from parents, grandparents, and even remote ancestors; taking from one ancestor one trait, another one from another. It is all considered merely a matter of chance. The child inheriting favorable talents, physique, and environment is fortunate. One born into unfavorable conditions is unfortunate. That is all there is about it. This is very simple but illogical and unsatisfactory to the deeper thinkers, implying favoritism, indifference, or frailty on the part of Deity.

These same individuals conclude that after death the souls of all mortals pass on to another region, remote from this one, where the departed are rewarded for the good deeds and punished for the evil ones. Where this region is located is vague; for the western mind is too concrete to comprehend the metaphysics of the eastern philosophies. Heaven is generally conceded to be a definite place. Some picture it in the imagery of Dante's *Divine Comedy* or other ancient ideas, with pearly gates, guarded by Saint Peter; golden streets and a magnificent amphitheatre, with God sitting in the place of honor, Jesus Christ at His right, and rows of saints in the choicest seats, surrounded by the righteous. This idea, however, is fast disappearing.

Many modern Christians are coming to realize more and more that heaven is a state of rest after the cares, turmoil, and disillusion of the material state; yet it seems next to impossible for the majority

of western minds to realize that the body is not the true man. We continually hear such expression as: He died . . . he was cremated . . . they buried him. All literature teems with such expressions as: He sleeps beneath a pine-tree . . . he has gone to his last sleep . . . they laid him to rest. People seem utterly incapable of grasping the fact that the state called death is brought about as the result of the ego's withdrawal from the body.

This idea of sleep may date back to the acceptance of the religious dogma that those who pass on to the next world are retarded before that passing is accomplished by a long sleep in the discarded shell, waiting for the "trump" to sound, to summon all souls to their final judgment. However it may have originated, the fact remains that modern Christians who affirm immortality voice their thoughts in this materialistic manner. Is it not about time that we did some thinking and resolved to be consistent, avoiding these trite and misleading affirmations?

Those who realize this passing from one state to another should seek to influence in the right way all those with whom they speak of this transition by a more careful use of words. This may be accomplished by continually picturing to themselves the state of the passing as going from one room to another; or as the poet Nancy Byrd Turner has written:

"Death is only a quiet door
Set in a garden wall."

This suggests that we go from a comparatively dark house with confining walls and ceilings through a gateway into a sunny and beautiful garden, from within doors to the great without. I

often think of the transition called death as a passing from a small dingy room artificially illuminated, out into the magic of a moonlit night, under the great dome of heaven with its myriad stars. Thus we may contrast the limitations and sordidness of this man-made existence with that greater freedom, beauty, and glory of the great world of nature and super-nature, to which the soul of man passes when the time has arrived.

As one witnessing a theatrical performance or a dance program is aided by the spotlight, so we are all given the advantage of this spotlight impression by being confined in a physical body, only able to receive a part of the myriad vibrations surrounding us. Science states that the eye only recognizes vibrations from those in the trillions per second; that the ear only hears those vibrating in the thousands a second; also that animals can see and hear what men cannot, having the faculty of receiving both visionary and auditory vibrations which the human eye and ear cannot cognize. The word "visionary" comes from the idea that the vision of one extraordinarily sensitive to super-vibrations affecting the eye, is so termed by those more obtuse, in all their conceit and ignorance.

Where are the vibrations in the millions and billions and quadrillions a second? Do they not belong to regions interpenetrating our own physical world, that plane of "the living dead"? Does not this fact alone prove that there must be another state or many states of being which interpenetrate our own, as water may permeate a glass of sand? When we have discarded this limited prison-house, the physical body, does it not follow logically that we are out in the great open spaces receiving the vibrations in the millions, billions, and quadrillions a second, those wave-lengths which the

physical body cannot receive to any extent?

However, we are even now building up the power to receive these more subtle vibrations. Hence come these interesting experiences called "telepathy," "thought transference," and "mind-reading," which are merely the ability to recognize forces from that other world which is

"Closer to us than breathing

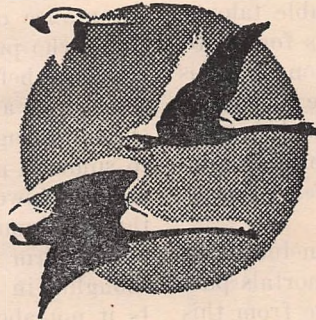
Nearer than hands and feet"

yet so intangible as to be almost imperceptible. The reason that we can receive such subtle vibrations is that even while living the lives of human beings in this world, we already possess the vehicles which will correspond to the physical body when we have gone on to the more sublimated states of being.

These bodies are even now interpenetrating the dense physical body, and we are using them continually every time that we feel, think, or aspire. In fact, these more attenuated bodies give us our very life here in the physical world. Without them the spirit and soul of man

could not contact the densest of all the bodies, the physical, for they are the bridge from highest spirit to lowest matter, including all intermediate states; they bring the ego into association with this world and into consciousness of it through the physical eyes, ears, and other sense organs. Therefore we are even now living in the next world and all above and beyond it, though our attention is centered in this one.

The passing from this physical plane, then, is not such a complete change as we might conclude as the result of superficial thinking. It is merely a change of focus. I hold an object near to my eyes and focus them upon it and the distance becomes vague or I can look at the distant scene and the near object grows vague. It is the same way with the next world.



At passing, the attention is withdrawn from this world and focussed on the next, so that the soul withdrawing to that other region often sees clairvoyantly those who are near, waiting to welcome him there; or he may see the beautiful color-vibrations of that world, or clairaudiently hear the voices of those near, or beautiful music.

Similarly, those who have passed to the other side of life may be recognized by one developing the clairvoyant sense. The desire world is greater than the physical world, for it interpenetrates the earth and extends a great distance into space. The Greeks, who knew such facts, called this plane the sublunar world.

Sir Arthur Conan Doyle, in one of his interesting books, expressed the idea that to a denizen of these superphysical regions, they appear as substantial as this earth does to us; for as our bodies are made of earthly matter, in accordance with the world which they are designed to inhabit, so the bodies of those living in subtler states are appropriately composed of the matter analogous to those subtler planes. I have heard it stated, and I believe truthfully, that one in the higher states of being, upon returning to the desire plane counterpart of the material world which interpenetrates the crust of the earth upon which we live, has a sensation as of diving through water.

The freedom experienced upon the higher levels corresponds to their higher and more attenuated rate of vibration, enabling the inhabitants to travel through the ethers at great speed, and almost instantly be in any desired place, free from the cumbersome modes of travel which we who have physical bodies have to employ. In Mark Twain's book, *Captain Stormfield's Visit to Heaven*, the captain was taken to a great meeting and wondered upon arriving to find no one present. At the moment that the program was to start, the seats became instantly filled. In reply to his amazed questionings, his companion stated that in heaven to wish was to be and to have. So the audience did not have to arrive in the

slow and cumbersome ways of earth, but when the time had arrived for them to be present, they simply wished themselves there, and as suddenly arrived. This is a humorous book, but filled with occult truths.

After the stress of toiling for money to provide shelter, food, and clothing for many years, living lives of grey drudgery, disappointment, disillusionment, and separation from loved ones, the next world promises a delightful vacation which we should anticipate. At the same time, we should try to prolong our lives here in the physical world as long as we can; for what we accomplish is of the utmost importance in bringing us into better conditions and greater opportunities in subsequent lives, and thereby giving us better faculties, and hastening our evolution, for everything must be started and developed while living the physical life.

Few understand the purpose of life. Even fewer are aware of the close proximity of the next world, and still fewer realize that while we are living the physical life, we visit nightly that other plane of existence. The Reverend Doctor Gilkey of Springfield, Massachusetts, in a most inspiring address on the future life, said that we should not fear death any more than sleep. Even that night he would die to the physical world for hours, and awaken with no memory of where he had been. He thought that sleep was given us to get us familiar with the idea of death, they were so much alike. Sleep has been called the brother of death, and it is really just that more than most persons realize.

As we advance in spiritual development, we are convinced more and more of the truth not only of leaving the physical instrument at death, but we know that we leave it while the body sleeps. As I am becoming aware of this more and more, it has grown to be the greatest comfort for all human ills, separation from those gone on, estrangements, limitations and privations. If we could only realize, no matter how hard the day has been, nor

how monotonous and limited, that as we court sleep, we are freeing ourselves for the great adventure of life. When we fall asleep the higher principles leave the inert physical vehicle, and we as egos of course leave with them; we are then functioning in the subtler bodies in the next world. We are with those who have passed on to that more satisfying plane. We share with them the care-free joys of that superphysical existence. We are also with those who, though still using the physical body like ourselves, are out in that glad country where to wish is to be, and do, and have; where thoughts are things, and all barriers of infirmities, age, and disease disappear; where it is possible to meet great and interesting personalities, both those who have passed to that region and those who, like ourselves, are there during the sleep of their physical bodies.

We have all dreamed of those whom in our unenlightened days we had considered "dead," and found them radiantly alive. Upon awakening we are often convinced, though perhaps only momentarily, but still convinced, of the fallacy of death. Then these

"dreams" correct that illusion of separation between the living on this plane. A friend told me that he once dreamed that he and another friend were sitting by the seashore at a summer resort where they had been together in the physical life, and that later he told the friend his dream, to learn that he too had dreamed the same thing at the same time. I always thought that this proved that they were actually together in the desire plane counterpart of this place.

One experience of mine proved that anger and all unpleasant emotions engender a disagreeable atmosphere which is actually apparent upon those subtler planes. One afternoon I awoke from a

nap, bringing back the recollection that I had just been in the kitchen of a friend's home, about twelve miles distant. The whole family were gathered there, engaged in an animated argument. The children cowered in a corner. The atmosphere was thick with red bursts of color, and was very disagreeable to me. I seemed like a lost soul in swirling grey mist in a twilight. I longed to make my escape, but stayed long enough to see the young man throw down a milk-bottle to the floor in anger. Then I awoke, with a sensation of entering my body with a swirling motion, like water rushing through a small opening. I told the young man about my adventure, and he confessed that it all occurred just as I recalled it.

*Ye shall go out with joy,
and be led forth with
peace: the mountains and
the hills shall break forth
before you into singing,
and all the trees of the
field shall clap their hands.*

*Instead of the thorn
shall come up the fir tree,
and instead of the brier
shall come up the myrtle
tree: and it shall be to
the Lord for a name, for
an everlasting sign that
shall not be cut off.*

—Isaiah 55.

Another friend told of leaving her body in sleep and looking down upon it. A man told me that he had been terribly burned in a boiler explosion, and left his body. Looking down upon it he decided that he did not care to re-enter it in its burnt condition. Then he began to think of all of the things which he wished to do, and of other things which he did not wish

to leave undone; therefore he willed himself to return and soon opened his eyes in his old, injured body. He is not a man who ever studies or thinks about the occult, so his testimony seemed all the stronger, especially as he spoke with absolute conviction of his experience.

Another inner plane journey occurred on my last birthday in November. I was having a tea at my home that afternoon. A friend whom I had invited telephoned me that he could not be present as he was called to western Massachusetts. At two o'clock I dropped to sleep for a short rest before the guests were to arrive. I recalled nothing upon awakening. My friend, on returning that evening,

told me that he had had the most interesting experience of his life. He was alone in the rumble-seat of a car, going through the Berkshire mountain region, when suddenly he saw me sitting beside him, in black lace, my hair golden in the sunlight.

He exclaimed, "Why Grace! Are you here!" Putting out his hand, he actually touched me. Then I vanished.

"What time was that?" I asked.

"Just five minutes past two. I looked at my watch so that I could tell you."

I had traveled all those miles in five minutes or less, and must have slightly materialized myself, or he would not have been able to see me and touch me. I suppose the wish to be together at that time took me there. I had the thought of throwing over my shoulders a black lace Spanish shawl which I often wore, which may have been the reason for my appearing in black lace.

This experience revealed to me the truth that we often may have adventures which we do not bring back to the waking consciousness. I would never have known of this flying trip to the Berkshires if my friend had not seen me and told me of it.

Another friend often recalls that when out of the body in sleep he attends lectures which he says are held in large and beautiful halls. I often awaken with wonderful words of wisdom echoing through my mind, as if I had been snatched away in the midst of a lecture or interesting discussion. One of these phrases which I brought back was "walls of space." I am always conscious of a reluctance, associated with the words, at having to leave and lose the continuation of them. Even while awake, I often hear, mentally, phrases like fragments of conversation heard in passing others on the street or elsewhere. Some of these

are inconsequential; others are words of profound wisdom. I often hear the voice of a brother who passed to that other plane less than a year ago, telling me what is to take place; and it always does; also the voice of my mother who passed out six years ago, giving me advice and counsel.

Last year I read the biography of Oscar Wilde, with his photograph as a frontispiece. A short time after this I awoke from a vivid "dream." I had just returned from a large lecture hall where Oscar Wilde had been lecturing. I could not recall anything special that he said, only that he had been talking about art as applied to interior decorating. I do recall going up to him after

the lecture and talking with him. I asked, "Do you believe in reincarnation?"

He smiled in a disparaging manner as he said in a slighting and amused tone, "No."

Possibly I was impelled to ask him this at the first opportunity, in order to satisfy myself as to whether or not the mind of one upon that higher level is able to accept truths probably not accepted when the

ego was working through the physical brain. His denial of belief in reincarnation proved that even upon the lower desire levels, the ego may hold the same opinions as when using the physical vehicle; or again, another ego may receive greater enlightenment. I suppose the state of the individual controls such matters. One on the verge of a belief in re-embodiment might accept it when free from the confinement of the physical brain, while another, not so far advanced, would be unable to do so. Such truths as reincarnation are only acceptable to the soul who has had enough embodiments to be able to link them up with the immortal reincarnating ego.

MEN and women have already learned through holy, helpful lives to lay aside the body of flesh and blood, either intermittently or permanently, and to walk the skies with winged feet, intent upon the business of their Lord, clad in the ethereal "wedding garment" of the new dispensation. This change may be accomplished through a life of simple helpfulness and prayer.

—Max Heindel.

I lay awake thinking over these ideas, when I fell asleep again and found myself back in the lecture hall talking to Oscar Wilde as if nothing had happened to take me away. Then we were speaking of Constance, his wife, of whom I had read in his biography.

Some dreams are doubtless merely the workings of the physical brain, their incongruity being a proof of this; for the absence of the directing and overruling rational principles would necessarily account for their lack of order. The rational dreams are to be treasured because they are the first faint glimmerings of the growing consciousness which at some future time will come into the light that will illumine and render united the scattered fragments of our waking and sleeping hours, revealing them as one unbroken and unified state of consciousness, whether we are in or out of the body; whether we are living in the physical world, or in that of the emotions and desires—that other world which is next in its vibratory wave lengths to this one. Then we shall realize that sleeping or waking, all experiences are an unbroken whole, all leading to the exalted states of the superconsciousness of the great kingdom of those who have passed on and up to a superior state of being.

Thus we are slowly, as a race, approaching the time when we shall not consider life as a straight line which begins with physical birth and extends through death on and on in eternity. It will be recognized as a series of ever ascending spirals; each day a life in epitome, and each night a visit to the freer regions; each life a sojourn in the limited conditions of earth, and each passing a rest upon those same levels which we visit in sleep.

While using the physical vehicle, two thirds of our time is spent in earthly pursuits; the other third in rest and refreshment. Physical life gives us a comparatively short time, with long rests between. Even while in this physical world, we are dreaming dreams of ideals come true—hoping, anticipating, imagining; and these higher faculties may

enable us to bring heaven's glory into our inner lives in spite of physical limitations. This world is beautiful, interesting, and inspiring if we use its precious gifts to the best of our ability; and the physical body is God's greatest earthly gift. Then, we have time—and our faculties, which the laws of evolution and the divine urge within have assisted us to attain. There are also our loved ones, our friends, our associates: all teachers and educators in life's cosmic school.

As a great river carries tiny creatures to the great ocean into which it flows, so life takes us on through the human stages to the superhuman. As we progress we realize more and more the truth of Browning's lines:

"On earth, the broken arch;
In heaven, the perfect whole."

We Fools



You find us everywhere, we fools who
strive,
With clumsy word and vari-metered line
To snare some passing beauty, keep alive
Some little spark
Of glory that may light the dark.

We reach with hungry hands and try to
hold,
Some loveliness, some fleeting singing
thought,
Some high desire
That burns as clean and as hot as fire.

We know how ill we wear our silver wings,
We know how flat and thin the wine we
pour.
Yet if by chance we build one line that
sings,
We are content,
And dream our genius Heaven sent.

—Paul Bailey in "Agenda,"
Oct.-Nov., 1935.

The Astral Ray

Astrology is a phase of Mystic Religion, as sublime as the stars with which it deals, and not to be confused with fortune telling. As the tides are measured by the motion of sun and moon, so also are the eventualities of life measured by the circling stars, which may therefore be called the "Clock of Destiny." A knowledge of their import is an immense power, for to the competent astrologer a horoscope reveals every secret of life.

The laws of Rebirth and Consequence work in harmony with the stars, so that a child is born at the time when the positions of the bodies in the solar system will give the conditions necessary for its experience and advancement in the school of life.

To the medical man astrology is invaluable in diagnosing disease and prescribing a remedy, for it reveals the hidden cause of all ailments.

If you are a parent, the horoscope will aid you in detecting the evil latent in your child, and teach you how to apply the ounce of prevention. It will show you the good points also, that you may assist the soul entrusted to your care in becoming a better man or woman.

The message of the marching orbs is so important that you cannot afford to remain in ignorance of it.

Historical Fragments

Astrology of the Arabs, Egyptians, Jews, and Greeks

BY MANLY P. HALL

(This article is the second in a series by Mr. Hall on the Astrology of people of various countries.—EDITOR.)

Arabian Astrology

THE ARTS and sciences have always flourished under the Star and Crescent of Islam. The Arabs possessed an extraordinary capacity for scholarship, and like the Chinese, established their social and cultural systems upon the solid foundation of knowledge. Among the Arabs there arose illustrious scientist-astrologers whose learning was frequently resorted to by the princes of the state. Such names as Alkindi, Albumazar, Thebit ben Corat, and Rhazes mean little to Western scholars, but by the Moslem these astrologers are regarded as men of extraordinary merit.

The annals of the Ottoman Empire record that the rise of the Turk was due to the holy astrologer who predicted that Othman I "should be the brightest star of the East, and that his posterity should reign over seven climates." The

successors of Othman continued their patronage of astrology even to the glorious Solyman II, under whose able leadership the Ottoman Empire reached the zenith of its power. The astrologer Raphael wrote that the favorable predictions of many celebrated astrologers of his time contributed to a great degree to the success of Mohammed. The astrologer Eukeaz predicted to the uncle of the Prophet, that "all circumstances in his infancy conspired to announce that he would be a very extraordinary man and that his life should be guarded with the most vigilant attention." Another astrologer who was presented to the Prophet at Bassora, took Mohammed by the hand and exclaimed with transport, "Behold the Lord of the World, the Mercy of the Universe." (See Manual of Astrology.)

There is a celebrated verse in the Koran which Arabian astrologers interpret as giving special authority to their science: "Now in the creation of heaven and earth, and the vicissitudes of night and day, are signs unto those who are endowed with understanding."

The numerous and splendid princes of Arabia spent vast fortunes in the accumulation of libraries and sent scholars to all parts of the world in search of knowledge. They erected observatories, developed optics, and compiled catalogs of the stars. The celebrated caliph, Al Raschid, second only to Solomon in glory and wisdom, was given to astrology and the occult arts. In the year A.D. 815, Al Mamun, the distinguished son of Al Raschid, ordered the astronomical and astrological books of Ptolemy to be translated into Arabic.

The astrology of the Arabs was derived from numerous and widely separated sources. It is generally accepted that its Grecian background was derived principally from Ptolemy, Vettius Valens, Dorotheus Sidonius, Teucer, and Antiochus. A considerable part was also drawn from Pahlawi and Indian books and from the oral traditions of Mesopotamia, Syria, and Egypt. Not until the nineteenth century A.D. was any precise distinction made between an astronomer and an astrologer in Islam, and each was presumed to possess the knowledge peculiar to the other. (See Encyclopedia of Islam.)



Egyptian Astrology

The ancient Egyptians were deeply versed in all arts and sciences, sacred and profane. Their research extended into every field of knowledge, and the wisest among the Greeks and Romans acknowledged their indebtedness to the Egyptian sages. Astrology was one of the most ancient and honorable arts of the Egyptian priests. The first prince of Egypt excelled in the astrologic and necromantic arts and, having built his city by the Nile, established a dynasty, all the princes of which were versed in the sidereal lore.

According to Sir Isaac Newton, "Necepsos, King of Sais, by the assistance of the priests of Egypt, invented astrology; grounding it on the aspects of the planets, and after the Ethiopians had invaded Egypt, those Egyptians who fled

from them to Babylon carried hither the study of astronomy and astrology." Diodorus agrees with this saying: "The Chaldeans in Babylon, being colonists of the Egyptians, became famous for astrology, having learned it from the priests of Egypt."

We cannot agree with Newton in assigning to Egypt the origin of astrology, for the reason that this science appears indigenous to all ancient peoples. The earliest mention of astrologers in Egyptian manuscripts refers to Necepsos and Petosiris, whom Manetho calls celebrated men living approximately at the time of Rameses II. References are made to these astronomers in the writings of Atharæus, Aristophanes, Juvenal, Pliny, and Suidas. From the testimonies of these authors there can be little doubt that both Petosiris and Necepsos left extensive astrological writings but little has been preserved to this age. Even during the period of the later Greek writers these men were looked upon as semi-divine personages who had received their knowledge from Hermes and Asclepius. Books on astrology were carried with the deepest reverence in the religious processions of the Egyptians, and the Hermetic writings of the later Egyptians are rich with astrological lore.

R. A. Procter, in his *Myths and Marvels of Astronomy*, advances the speculation that the Great Pyramid of Gizeh was an astrological monument. Realizing that tradition is often founded upon ancient and half-forgotten fact, Procter examines the account of the supposed contents of the Great Pyramid given by the Arab writer Ibn Abd-Alkohm. According to Alkohm the Great Pyramid contained no treasure of gold or jewels but "divers celestial spheres and stars" and the secrets of the motions and aspects of the heavenly bodies, and rare and secret books treating of these matters. The fragmentary condition of Egyptian literature makes it impossible to give any detailed account of their sciences, but the greatest of all astrologers, Claudius

Ptolemy, was an Egyptian. It is from the writings of Ptolemy that modern astrology derives its fundamental precepts.

Astrology of the Jews

Much of the religious inspiration of Christendom is derived from the ancient Jews and it is not amiss to realize that astrology was greatly cultivated by the wisest among the Israelites. According to Sir Christopher Heydon in his *Defense of Judicial Astrology*, even Moses himself was learned in astrological lore, having been initiated into the mysteries of the art because he was a priest of the Egyptians.

According to curious old Jewish legends, Adam before his fall was taught astrology in the celestial college attended by angels. After his exile from Eden, Adam taught the science to Seth, Abel, Cain, and Noah, all of whom were expert astrologers. By his astrological studies Adam gained the foreknowledge that the earth was to be destroyed, so he erected two pillars, one of brick and the other of stone, inscribing thereon the secrets of the starry science. The column of brick was destroyed by the deluge, but the column of stone remained uninjured and, according to Josephus the Jewish historian, was still standing to his date in Syria. From Adam the astrological doctrine descended through the Patriarchs, even to the Messiah himself.

The Jewish Encyclopedia contains the following, a typical example of the reverence with which the Biblical patriarchs administered astrological knowledge:

"Abraham, the Chaldean, bore upon his breast a large astrological tablet on which the fate of every man might be read; for which reason—according to the Haggadist—all the kings of the East and of the West congregated every morning before his door in order to seek advice."

Jewish masters in astrology were numerous. There was Kalir, Ibn Gabirol, Jacob ibn Tarik, Sahl b. Bishr al-Israeli, Andruzagar-ben Zadi Faruk, Shabbethai Donalo, Abraham b. Hiyya. Abra-

ham ibn Ezra called astrology the sublime science. Then there was Abraham ben David of Posquieres, Juhad ha-Levi, Abraham ibn Daud, Albo, Isaac Arama, Solomon b. Adret, and David Gans. Maimonides, the greatest of the Jewish philosophers, observes: "For as much as God hath created these stars and spheres to govern the world and hath set them on high and hath imparted honor unto them, and they are ministers that minister before Him, it is meet that men should laud and glorify and give them honor."

The New Schaff-Herzog Encyclopedia of Religious Knowledge contains the following curious allusion to the birth of Christ: "The Star of the Magi (Matthew ii) was probably a conjunction, in the sign of the Fish, of Jupiter and Saturn in the year of Rome 747, a coincidence which Abar Danel states was recorded by Jewish astrologers as an indication of the Messiah."

Astrology of the Greeks

The astrological philosophy of the Greeks was most certainly derived from the Asiatic and the older peoples of the Mesopotamian area. We cannot do better than to accept Stanley's summary of the origin of Greek learning: "Although some Grecians have charged to their nation the origin of philosophy, yet the most learned of them have acknowledged it derived from the East. To omit the dark traditions of the Athenians concerning Musaeus, of the Thebanes concerning Linus, and of the Thracians about Orpheus, it is manifest that the original of the Greek philosophy is to be derived from Thales, who, traveling to the East, first brought Natural learning, Geometry, and Astrology, thence into Greece, for which reason the attribute of Wise was conferred upon him, and at the same time upon six others for their eminence in morality and politics."

According to Diodorus, Hercules was accredited with having revealed the art to the Greeks, but this is probably an allegorical allusion to the sun. Lucian, however, held that Orpheus brought the

principles of astrology from India, and that "the planets were signified by the seven strings of his lyre."

"The earliest reference to astrology among the Greeks," writes John Burnet, "appears to be in Plato, Tim. 40 C 9. * * * That is quite general, but Theophrastus was more definite. * * * The Stoics and especially Posidonius were responsible for the introduction of astrology into Greece."

The nobility of Plato's intellect, the estimation in which his writings are held by all civilized people, and the significant fact that we are indebted to him for the first direct allusion to astrology in Greek literature, justify a special consideration of his opinions. Referring to Plato's universal cycle, Thorndyke notes that the statement in the *Timaeus* "seems to suggest the astrological doctrine of the *magnus annus*, that history begins to repeat itself in every detail when the heavenly bodies have regained their original position." Aristotle concurs with his master in recognizing the heavenly bodies as superhuman, intelligent, incorporate deities. The interval between this viewpoint and astrology is almost imperceptible; for according to Diodorus, the Chaldeans taught that "every event in the heavens has its meaning, as part of the eternal scheme of divine forethought." Theophrastus, who succeeded Aristotle in the Peripatetic school, was even more outspoken in his admiration for astrology. Proclus reports him as saying, "The most extraordinary thing of his age was the lore of the Chaldeans, who foretold not only events of public interest but even the lives and deaths of individuals."

Pythagoras should be included among the teachers of astrology, and the Neo-Pythagoreans and Neo-Platonists of Alexandria carried on his opinions. Proclus, surnamed the Platonic Successor, and Iamblichus defended astrology; and Porphyry tells us that when he had resolved to kill himself Plotinus read his intention in the stars and dissuaded him from so doing.

Significance of Eighth House

BY TH. CHAPPELLIER

(Translated from the "Belgian Review of Modern Astrology")

ASTROLOGERS do not always give to the houses of the horoscope all the attention they deserve. It is apparent that the sun, for instance, acts in a very different manner on the various kingdoms of nature, and on the disposition of the human being, according to whether it is rising, at its zenith, or setting. The study of astrology indicates that it is the same in the case of the planets, of the moon, and of the different signs of the zodiac. This variation in influence results from the passage of the astrological signifiers through the houses of the horoscope.

In order that the work of interpreting an astrological theme may be really easy and helpful, the meaning of each of the factors which combine to form the horoscope must be presented to the mind. The time-worn definitions do not always fit. If we say the eighth house deals with death, with sorrow, with inheritance, the student will not be able to determine to which of these elements he should relate an astronomical event which is taking place in that house. This uncertainty comes from the fact that in citing death, sorrow, etc., the influences which come from outside the eighth house are taken into account. If we eliminate all these exterior influences we shall have the effect produced by the house alone.

This effect we can sum up in one word: Regeneration.

It is the process of regeneration that we shall find again and again in a thousand different forms in all that concerns the eighth house. It is this word Regeneration that we should always hold in mind if we wish our interpretation to follow as closely as possible the innumerable possibilities in the lives of nations or individuals. Like the trunk of the tree

(Continued on page 462)

Astrological Readings for Subscribers' Children

We delineate each month in this department the horoscope of one of our subscribers' children, age up to fifteen. The name is drawn by lot. Each FULL year's subscription, either a new one or a renewal entitles the subscriber to an *application* for a reading. The application should be made when the subscription is sent in. The applications not drawn by lot lose their opportunity for a reading. *Readings are NOT given with EACH subscription, but only to the ONE CHILD whose name is drawn each month.*

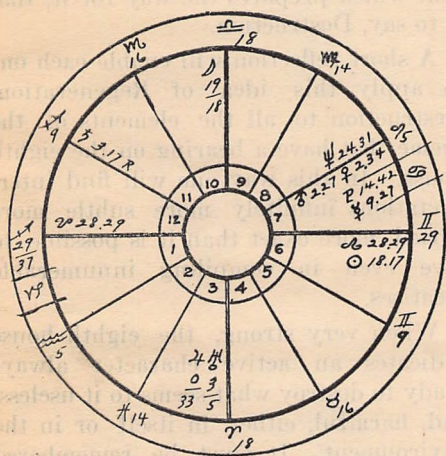
In applying be sure to give name, sex, birthplace, and year, month, and day of birth; also hour and minute of birth as nearly as possible. If the time of birth is *Daylight Saving Time*, be sure to state this, otherwise the delineation will be in error.

We neither set up nor read horoscopes for money, and we give astrological readings only in this magazine.

ELLA N.

Born June 9, 1927, at 7:50 P. M.

Latitude 34 N., Longitude 118 W.



The horoscope which we shall use for our reading this month is that of a young girl who has come into rebirth to fulfill some public mission. She is a strong soul, who in past lives has earned some very strong planetary aspects, for we are ever building the future by our present living; and we come into this embodiment with the planetary positions and aspects which bring to us the opportunities which we have rightfully earned. We are truly the makers of our own destinies and not the sports of unknown gods or powers, for as Henley has so beautifully said:

"It matters not how strait the gate,
How charged with punishment the
scroll,
I am the master of my fate:
I am the captain of my soul."

Ellen has come into rebirth with cardinal signs occupying all four angles. Although the Ascendant and seventh house have the last degree of common signs on the cusps they are virtually under the dominating influence of Capricorn and Cancer, which, being the solstitial signs, are therefore two of the strongest signs in the zodiacal circle.

We may say that this chart has two life rulers, Jupiter and Saturn, and these planets are aspecting each other most favorably. One very fine grouping of planets consists of Jupiter conjoined to Uranus in Aries, Venus conjoined with Mars in Leo, and Saturn in Sagittarius: all five of these planets are in fiery signs and in trine aspect to each other. They will express themselves in very well balanced emotions; Jupiter trine Venus in Leo, and strengthened by Uranus and Mars, gives forcefulness and energy expressed in music through the voice; Saturn in this case comes in to hold the emotions in balance, and to direct them into safe channels. We also find the Moon conjunction the Midheaven strengthened by a trine from the Sun and sextile Neptune. These are wonderful aspects which should give opportunity to the talents of this girl for she is destined for a life before the public.

On the other hand there is one danger, a most subtle aspect which, if it is given expression, could ruin the beautiful opportunities and talents indicated. Mercury, the planet which rules the mind, is evilly aspected and placed, for it is conjoined to that little understood planet Pluto. His influence oftentimes is found

to be of an evil and wily nature, and he is known to stir the evil tendencies of other planets. Remember that as we find the good in everything so do we also find the bad; and when Mercury is afflicted as in this horoscope there is danger of the mind's becoming selfish, scheming, and destructive. Pluto is credited with being the ruler of the lower regions, and we have observed that his influence on other planets is to excite the evil side of the planets which he aspects. Trickery and deception, with schemes to get the best of others—these show the influence of Pluto.

In this horoscope the planets Mercury and Pluto are conjoined in the watery and cardinal sign Cancer in the seventh house which makes them more powerful. If this girl will permit those splendid aspects previously mentioned in this reading to dominate her and if she will be most careful to keep this tricky Mercury under control she is destined to rise above the average individual in life. We would caution her to beware of the subtle influence of Pluto. Pluto is also square the Moon which is conjunction the Midheaven, another indication that if permitted to control the mind of this girl Pluto may ruin her prospects of a public career.

SIGNIFICANCE OF EIGHTH HOUSE

(Continued from 460)

which divides into branches, and subdivides into boughs and twigs, gradually smaller and smaller, this synthetic word denoting the eighth house will create a certain unity between the whole category of the events of a life, relating them to a common principle.

Combined with the significators of the personality (first house, sun, moon, etc.) the eighth house determines positively the regeneration of the body, convalescence, and negatively, death.

With the significators of possessions, such as the second house and its ruler, the eighth determines the legacies which

are financial regeneration; or negatively, ruin, which necessitates and prepares for regeneration.

Taken with the third house and its ruler, which signify the intelligence, the eighth house brings forgetfulness on the one hand, and shows new discoveries on the other.

A bad aspect from the eighth house to the significators of the fourth house indicates destruction of the home or the social position, while a good aspect will bring with it the reconstruction of one or the other. We find always regeneration and that which prepares the way for it, that is to say, Destruction.

A short reflection will enable each one to apply this idea of Regeneration-Destruction to all the elements of the theme that have a bearing on the eighth house. In this way one will find interpretations infinitely more subtle, more varied, more exact than it is possible to give even in compiling innumerable treatises.

When very strong, the eighth house indicates an active character always ready to destroy what seems to it useless, bad, harmful, either in itself or in the environment. It must be remembered that the good aspects incite the native to go beyond the destructive side of this activity. If after the destruction it brings reconstruction on a new foundation, the eighth house may be considered as one of the most benefic, in spite of its bad reputation.

It is related to the zodiacal sign of Scorpio, and to the negative (destructive) side of the planet Mars, possibly of Pluto also. This analogy between the eighth house, the sign of Scorpio, and the planet Mars (or Pluto), causes the activity which is most naturally manifested in the field of the eighth house to be that of the eighth sign of the zodiac (Scorpio) and its ruler (Mars). In other words, the eighth house is influenced by Scorpio and Mars, the same as a workshop is influenced by mechanics, and a temple by ecclesiastics.

Worth-While News



Dry Goal--Prohibition Again

All of liquor's ferment is not confined to casks and barrels. After two and one-half years of repeal, the battle over the merits of prohibition rages again.

When John D. Rockefeller, Jr., teetotaler apostle of moderation, offers an opinion on the subject, it is a straw in the wind. His personal approach to the problem has paralleled the public's action: he was in the vanguard of prohibition; he was in the vanguard of repeal.

Fondling an old-fashioned watch-chain, he told ship-news reporters last week on his return from Europe:

"You know it was the bootlegging and the crimes growing out of bootlegging that made me change my mind about the good of prohibition. Of course, bootlegging is not stamped out, even now. It can not be controlled as long as taxes are so high on liquor."

Arrests Cited.

The Methodist Board of Temperance, Prohibition and Public Morals, issuing its familiar clip-sheet once more, holds that in 324 cities surveyed, police figures show an increase of 195.42 per cent, in arrests for intoxication over the figures for 1920, the first year of prohibition, "which marked an all-time low in drunkenness among the American people."

Drunkenness and Advertising.

Dr. Ella A. Boole, World President of the W.C.T.U., who was seventy-eight years old last week, declares:

"Thousands, even millions of dollars have been invested in advertising in newspapers, magazines and over the radio, for the avowed purpose of increasing liquor sales. In communities which have been dry for years through local option, permits for the sale of liquor have been granted.

"In cities, liquor signs in blazing letters and windows filled with displays of bottles point the way to the liquor stores. Department stores, restaurants and grocery stores, with their attractive advertising and signs, are a constant invitation to drink. The cocktail hour in public places and cocktail parties encourage social drinking.

"Even drunkenness is condoned by the public, whether the victim is man or woman, whether young or old. The appeal to women to drink and the many opportunities for securing liquor have greatly increased beer drinking, with disastrous results.

"Those who are investing money and ingenuity in promoting and encouraging drinking forget, or do not know, that the

increase in consumption each year since repeal will continue from year to year, and that is the price America is paying for repeal—more drinking."—*The Literary Digest*, Aug. 8, 1936.

Youth Drive on Liquor Organizes.

In a drive to stimulate interest in the passage of a local option law to replace State-wide control of liquor, 50,000 youths have organized to campaign for the measure before the coming election.

Announcement to that effect was made yesterday by George A. Culbert of San Francisco, State citizenship secretary of the California Christian Endeavor Union.

Members of his organization and of the Baptist Young Peoples' Union will wage the fight, he said, in co-operation with the United Dry Forces of California.—*San Diego Sun*, Aug. 17, 1936.

Mr. Rockefeller, by his position and influence, has swayed the mass mind of the United States: his financial standing and association with the work of the Church are powerful, and his sponsorship of the recall movement in 1932 was responsible for swinging great numbers of votes to the recall of the Eighteenth Amendment. When such a man openly admits that bootlegging and crimes have not ceased, and that the recall has not helped the country; when he has the strength of character to acknowledge that he made a mistake in taking a stand in favor of the repeal, his statement will again help the Temperance movement which has now reawakened to the work of redeeming the country, which we must admit has drifted into a most deplorable state. If the degeneracy on account of excessive drinking continues, the future of mankind will look very black, but in this crisis it is most encouraging to observe the youth movement coming forward for the preservation of religion, universal peace, and now this last, most helpful move against the use of stimulants.

The young people are no doubt shocked at those mothers who have now taken a

most regrettable stand. Too many women have taken the Nineteenth Amendment to mean license, masculinity in every form. But this may be an ill wind which will blow some great good. It seems to require degeneracy and excesses to awaken the masses to fight for moral improvements, so if wrong habits of mothers awaken the youth to break away from such practices and fight for moral reform, then let us hope that the bad example of mothers will bring their children to moral reform.

Spark of Life in Human Body Literally True

KANSAS CITY—Discovery of billions of previously unknown electrical charges in the human body showing that the "spark of life" is essentially something electrical, was reported to the American Chemical Society here.

The discovery, made at Harvard Medical School, fits significantly into other recent revelations of science that include thought and emotions in a network of electrical phenomena which appear to underlie chemistry and structure of living matter.

The newly found electrical charges are on the giant protein molecules, the body's so-called "building blocks," hitherto considered electrically neutral.

In effect the Harvard men discovered billions of molecule-size dynamos which exist in every human being.

"These newly found forces," it was stated in the chemical society's announcement, "are of primary interest in connection with the transmission of nervous impulses. Clarification of these electrical effects removes an important barrier to the understanding necessary to the intelligent treatment of nervous disorders, of how a nerve message courses down a nerve fibre."

The protein molecules, though almost infinitely small, are giants as compared with the weight of an atom of hydrogen, the unit of weight of nature.—*Oceanside Blade-Tribune*, April 15, 1936.

Max Heindel tells us on page 247 of the *Cosmo-Conception*: "Spirit in manifestation is dual; that which we see as Form is the negative manifestation of Spirit—crystallized and inert. The positive pole of Spirit manifests as Life, galvanizing the negative Form into action, but both Life and Form originated in Spirit, Space, Chaos!"

In the beginning all was Spirit, and as the Rosicrucians claim, Form is crystallized Spirit, and that which manifests in the human body which the scientists have been speculating about is the spark of God, the Spirit of the universe. This spark of the Divine Father is the sustaining power of each and every form of material manifestation: *It is Life*.

Perfect Wives Get Diplomas

Hundreds of London brides are now presenting to their husbands "perfect wife" diplomas won at training colleges since they became engaged. And hundreds of other wives, unable to sit for the examination before marriage, leave their homes three or more nights a week to study the art of holding a husband by scientific housewifery.

Hundreds more, still only dreaming of a husband, take the courses to qualify themselves should he one day come along. Twelve leading training colleges and polytechnics in London, which provide these "careers for wives," have long waiting lists for their classes.

This is believed to be due to the modern husband's advanced ideas of what home life should be, and to the servant problem.—*Los Angeles Times*, April 3, 1936.

England has truly started one of the most interesting and at the same time one of the vital issues of the day. Child culture and home building have occupied the minds of the nations as well as those of individuals. That our homes have been breaking up, and are in great danger of vanishing entirely every one must admit. And as the mother has been and is still the pivot around which the home centers, it stands to reason that the woman, who is the prospective mother, should have more attention; not, however, the attention which is all too often a menace—admiration—but truly serious and loving protection and reverence. It cannot be denied that the morals and the standards of the world depend upon the woman. The mother has the training of the child beginning with the prenatal period and all through life until it is ready to take its place in the world, and the example of the mother has the greatest effect upon the father as well as upon

(Continued on page 479)

Question Department



Star Angels

Question:

I have read in your literature that the planets are the bodies of great spiritual beings. If this is true, how can a planet be evil?

Answer:

In God's kingdom there is nothing truly evil. That which appears so is only good in the making. The influence of no planet is intended to harass an individual. All of mankind are here to get certain experiences necessary to develop their spiritual powers, and it is the stellar influences which help to bring about the proper experiences which will ultimately result in spiritual development. In all instances these great stellar Beings are working for our good. For instance: Suppose we have strayed from the path of righteousness, wilfully or unwittingly. We are not allowed to continue too long in our evil pursuits, for Saturn's influence comes to stop us. Or perhaps we have acquired considerable money and proceed to squander it in every direction, and in so doing we abuse our bodies. Then comes an aspect of Saturn, a sickness follows, and we are forced to diet and give our bodies a rest. But the important point is, have we learned our lesson? During our repose on the sick-bed did we think over the life we had been leading? Did we analyze our past actions so that we recognized the causes that laid us low? If so we have profited by our illness and we shall know better in the future how to avoid like occurrences. Or perhaps we have squandered our inheritance and stand with empty pockets on the streets. We can turn nowhere for help. We are then forced to think and act for

ourselves. Our real ability was useless while we were squandering our money, but poverty now forces us to turn it to account in finding a way to sustain life, and in this way we learn to do our share of the world's work. We may have lost an inheritance, but we have learned to use our powers in a way that not only brings profits to us but to others as well. By earning money we have learned its value and how to use it wisely. The idle, incapable spendthrift becomes a useful citizen, showing that when Saturn took away his fortune he acted as a blessing in disguise.

And so it is with everything that appears evil in relation to these great planetary Beings. They are always working to teach mankind valuable lessons that can be learned in no other way. Besides, the more spiritual we grow the less will the so-called evil planets affect us adversely. Their influences upon us are all transmuted into good. Saturn will not bring apparent disaster to the spiritual man or woman, but persistence and endurance; not sickness, but strength; for he is conforming to cosmic law and thereby living in harmony with his stars.

According to the foregoing you will note that the lessons brought to us by planetary influences are not evil in themselves. They seem so to us, however, because they force us to perform the tasks we do not like but which are necessary to bring about our development.

Let us bear in mind that the stellar orbs are our helpers in evolution. They are not dead bodies of matter but the living, throbbing, vibrating bodies of great, spiritual intelligences; and as we change, their influence upon us changes, and when the morning of a new life dawns upon us, if we aimed to grow spiritually

in the past, if we learned the lessons the star angels endeavored to teach us, then we shall have come back to earth with a brand new horoscope, with new aspects, and new positions of the planets to help us further along the path of evolution. If, on the other hand, we have not learned our lessons in previous lives, we shall find that we have been placed under influences that are a little stronger and more binding; for in the end these lessons must be learned and the sooner we learn them the easier and more pleasant conditions will be for us.

AVOIDING OBSESSION

Question:

How can anyone avoid obsession? One hears a great deal about it these days and it seems to me that it is a good idea to learn something about it.

Answer:

No one who maintains a positive attitude of mind will ever become obsessed, for as long as we assert our individuality, that is strong enough to keep all outsiders away. In spiritualistic seances where the sitters are negative there is always great danger. The best way to avoid obsession is to maintain a positive attitude and stay away from places where seances, crystal gazing, and other negative practices are used to evoke disembodied spirits.

GROUP SPIRIT CONTROL

Question:

How are the group spirits able to control the animals of their species?

Answer:

Each animal has a silver cord the growth of which begins in the seed atom of the physical body located in the heart. The first part of this cord extends from the heart to the solar plexus; the second part connects the solar plexus with the liver; and the third part is connected with the animal's group spirit. By

means of this third part of the silver cord the group spirit is able to work upon the animals of its species, calling up pictures before them which give them a feeling and a suggestion of what they must do wherever action is required. This animal knowledge of the proper procedure when necessity requires action is ordinarily called instinct, a term which is not so very specific in its enlightenment. It is therefore rather interesting to know that "animal instinct" is in reality the prompting of a wise group spirit which belongs to the archangelic life wave of our evolutionary scheme. This also accounts for the wisdom shown by many animals in fashioning their homes and protecting themselves from danger.

THE FORGIVENESS OF SIN

Question:

Will you please explain to me the Rosicrucian interpretation of the forgiveness of sin?

Answer:

A record of each thought and deed of every individual is recorded on the seed atom of the physical body which is located in the left ventricle of the heart at its apex. At the time of death this record is transferred to the desire body which is the vehicle of feeling.

In the ordinary course of life, man passes into purgatory after death and expiates the sins inscribed in his desire body, and later in the First Heaven assimilates all the good stored there. But through repentance for sin, reform, and restitution in every way possible, he is able to wipe out the record of his evil deeds before death, and it is not therefore transferred to the desire body at the time of his death transition which usually lasts about three and one-half days. Consequently when he reaches the purgatory region he passes through it without pain. Repentance, reform, and restitution are the agencies that bring about the "forgiveness of sin."

Nutrition and Health

Rosicrucian Ideals

The Rosicrucian Teachings advocate a *simple, pure, and harmless life*. We hold that a plain vegetarian diet is most conducive to health and purity; also that alcoholic drinks, tobacco, and stimulants are injurious to health and spirituality. As CHRISTIANS we believe it to be our duty to avoid sacrificing the lives of animals and birds for food, also, as far as possible, to refrain from using their skins and feathers for clothing. We hold vivisection to be diabolical and inhuman.

We believe in the healing power of prayer and concentration, but we also believe in the use of material means to supplement the higher forces.

Our motto is: A SANE MIND, A SOFT HEART, A SOUND BODY.

The Diet of a Rosicrucian

BY SYLVANUS KING POST

ONE of the most deadening, discouraging, and profitless activities in all the world is this concern of the individual for the *minutiae* of living the daily life, such as what we shall wear, and when, and what we shall eat. When the Seeker of the Higher Life learns that it seems necessary for him to keep these things in mind if he is to advance on the path, he is appalled, if not frightened at the prospect. Many are turned aside by the thought, who otherwise might go far on the path. And in truth, it would seem that they are right in turning away from that particular school, for something instinctive within them tells them that a teaching which has fundamental within it this concern over petty details has not the real truth in it. The Seekers demand a living Truth, for which they would be willing to be nailed to the Cross, and go to Calvary rejoicing; such a mighty truth as this would be above diets, or clothes.

It is a sad thing that much of this world's thinking has been about trifles, about the form of living, about counting and remembering details, and it is true that the spirit of living has been lost sight of: it was thought that by attention to details one could reach heaven. So few in the world have learned that all

that is necessary is that one love the Spirit intensely, with all his mind, heart, and soul, and in loving it, to live it with all the fervor of his being; that then all else would follow like the corollaries of mathematics. To be concerned over small things is to stint the spirit and deaden its work.

The best that can be said of those well-intentioned instructions on what we shall eat, and how we shall eat it, is that they are merely guides or suggestions. They tell us a great deal about the food itself, but it is for us ourselves to find out our relation to that food, whether we should eat this, or refrain from that, or whether we should fast or not.

When one has had experiences with many system of diet, a factor of real doubt enters that problem. If the student is honest with himself, he will know that there is no system which can be accepted that can be called the True Diet for any purpose. Of all the mountainous piles of books on diet that have been written, I dare say that hardly any two of them are alike, or expound the same principles. There may be a few underlying ideas that are common to many of them, but one does not need to read of these to learn them; he knows without being told.

When the student tries to choose for himself, therefore, he has much difficulty

in deciding which conflicting system he shall adopt, and he has more trouble when he tries to find a reason for his choice. Faced with that difficulty, he may try to solve it by taking the personal advice of someone in whom he has confidence. For some people, this is entirely satisfactory, but not for the sincere student who finds it becoming more and more needful to choose and prove all things for himself.

Then the problems for the earnest student are: Shall he eschew all foods that grow beneath the ground, or all white foods like potatoes or white bread? Shall he avoid nitrogenous foods as acid- or mucous-forming, or starches as acid- or fat-forming? or shall he surely eat proteins because they are tissue building, or starches because they are energy food, or fresh vegetables because they supply the needed vitamins? Shall he bow to the imperative command that he shall eat no cooked foods, or no raw foods; or shall he eat nothing but meat, or anything but meat, or eat no nuts, or eat anything but nuts? Shall he drink milk, and take nothing else, or shall he avoid milk because it is indigestible?

Verily, I say that any man who tries to follow all these food ideas is soon ready for the madhouse instead of heaven on earth.

The trouble with most dietary systems is that too much attention is paid to the physiological properties of foods as ascertained from a study of the average of results, and too little is paid to the peculiarities of individuals in regard to those foods. This is a failing quite often found in medication systems; but please do not understand me as saying that it makes no difference what foods you eat; it merely make a difference how you find it out.



Just as it can be said that there are as many religious needs as there are individuals, so can it be said that every person has dietary needs of his own.

Each may think he is following some prescribed system he learned in a book, or in a class; but he is not, for he is unconsciously or consciously making changes in it in applying it and adapting it to suit himself more exactly.

The true diet, if any such can be formulated, would have regard mainly to the individual, and one of its cardinal features would be that it is a part of a larger, and more fundamental guide to living; it will consist merely of timely hints for the assistance of the wavering. In other words, it is the *life* that is to be lived, and not the food that is to be eaten which is the important thing.

When one has a firm and clear idea of what he wants in and from life, he can easily discover what foods will hasten or hinder the fruition of that ideal. I know there is no one but who will demand the very highest that life has to offer, according to his conception of it, and if he is sincere in his desire, zealous in working for it, and not deceiving himself in any way about it, he will know almost immediately upon tasting or swallowing any food whatsoever whether it is good for him or harmful, and if harmful he will not take of it a second time. This may seem a dubious thing, but I assure you it is not, but that it is a very trustworthy principle. Indeed, it is by this principle that everyone can be freed from the necessity of paying attention to the details of life. Disregard everything but love and adoration for the Life of the Spirit, and the Spirit will itself take care of all details. There is no truth more necessary to be learned in heaven or earth than this, that the Spirit is all-sufficient.

The unpampered body knows what is good for it (and it will be unpampered if the spirit comes first), even if the highly vaunted intellect of man can never come to any agreement about it. It really is a hindrance to the advancement of the higher self to have one's attention directed to diets at



any time. The Master Jesus said, "Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on. The life is more than meat, and the body is more than raiment. . . . But rather seek ye the kingdom of God; and all these things shall be added unto you." (Luke 12:22, 23; 31.)

To those who find it necessary to find aid outside themselves, this will seem no solution whatever. These are the ones who have never learned that true help and wisdom come from within. There are only a few general principles which hold true with anything approaching universality. One should always remember to control himself, so that he eats as little as may really be necessary; to eat only when hungry, not merely because it is "time to eat." One should think of food as something he could better do without, even as he should make himself a glutton for spiritual food (snatching it up wherever he can find it).

The normally living animal, whether wild or domesticated, will eat certain foods and disdainfully turn down any other. The horse will not eat meat, and the cat or dog will seldom eat grasses or vegetables. They obey the law of their Group Spirit. Man in these latter days is being liberated from the tutelage of the Race Spirit outside himself, and he

has earned for himself free will, which is freedom to choose to obey or not obey, that he may fully develop and expand the spirit which is himself. He must learn to obey from choice the law which governs all such free spirits.

So now, therefore, the law has been written in our hearts and we but need to look within ourselves to learn how we shall comport ourselves in our daily lives: what we shall eat, and how we shall serve it.

So, if you would be concerned about your eating, know that it is foolishness; be concerned rather how you shall love your God, and how you shall regard your fellow man; this is the whole law of the Days of Grace. The days of detailed rules of life belong to the time of the Levitical Priests, and like Elizabeth, the mother of John the Baptizer, they did not bring forth the Messiah, but merely made his coming a little more acceptable. To be preoccupied with foods or other details of life as such is like trying to sweep a house with a toothpick. If one is not well, eating one food instead of another will not make him well. One may have thought that incorrect eating made him ill, but no: even as it was incorrect living that made him eat wrongly, so to become well in body one must first seek the Spirit.



Hymn

O Painter of the fruits and flowers,
We own Thy wise design,
Whereby these human hands of ours
May share the work of Thine!

Its earliest shrines the young world
sought
In hill-groves and in bowers,
The fittest offerings thither brought
Were Thy own fruits and flowers.

And still with reverent hands we cull
Thy gifts each year renewed;
The good is always beautiful,
The beautiful is good.

—Whittier.

Patients' Letters

England, April 25, 1936.

My dear Friends:

In writing you again you will be pleased to know that I am still improving and getting stronger each day.

There was an incident happened the other day which I have not known for a very long time—I actually climbed some stairs, two at a time. Splendid, wasn't it?

There is no question whatever that I have felt the presence of the Invisible Helpers during periods of sleep, and just night before last I awakened a little startled, but then fully realized why.

You will be pleased to know I have had my first week's trial of "Cleansing Broth" and I must say this is definitely doing me good.

Please accept my heartfelt thanks for the guidance and help.

Sincerely yours,
—J. P.

California, May 8, 1936.

Dear Friends:

Last Thursday my son had the misfortune to become injured in an accident. He received a three-inch wound in his forehead besides a number of other abrasions. It took two physicians over an hour to pick gravel out of his face. The physicians told us that the wound was sure to become infected.

As soon as we knew that the child was injured my husband and self asked the Invisible Helpers for aid. As always, they heard our appeal, with the result that there was no infection and our son remarked several times about the absence of pain.

Truly we are grateful for the help we are receiving, and are striving for the time when we too may be able to help with the loving work.

God's loving blessings to you all,
—B. H.

California, Aug. 10, 1936.

Dear Friends:

I should have written before this in making a report on my condition.

When I first wrote to ask that my name be placed on the healing list I was a very sick and discouraged man, but within a week or so I was feeling fine and working again, and like many others I soon forgot my doctor. However, I must say that the cleansing broth you told me how to make is wonderful indeed. I learned a lesson by using it. I tried simmering as you advised and found it to be diuretic, but then I tried grinding the vegetables fine and pressing out the juice and found it to be a powerful laxative, much more effective than cooking.

I must take this opportunity and thank you all at the Center for the loving help and kindness you have shown us and all whom you contact.

Yours sincerely,
—M. L. M.

Healing Dates

September 2— 9—16—23—30

October 6—13—21—27

November 2— 9—17—24—30

Healing meetings are held at Mt. Ecclesia on the above dates at 6:30 P.M. If you would like to join in this work, begin when the clock *in your place of residence* points to 6:30 P.M., or as near that as possible; meditate on health, and pray to the Great Physician, our Father in Heaven, for the healing of all who suffer, particularly those who have applied to the Invisible Helpers.

People Who Are Seeking Health

May be helped by our Healing Department. The healing is done largely by the Invisible Helpers, who operate on the invisible plane, principally during the sleep of the patient. The connection with the Helpers is made by a weekly letter to Headquarters. Helpful individual advice on diet, exercise, environment, and similar matters is given to each patient. This department is supported by freewill offerings. For further information, address, The Rosicrucian Fellowship, Oceanside, California.

Carrots a Remarkable Food

(Reprinted from "Build up with Foods that Alkalinize and Heal," by Mary C. Hogle)

Carrots are truly a remarkable food. They contain the vitamins, the important minerals, carbohydrates in easily available form, and some protein. They contain no deleterious substances and are entirely wholesome. They supply in abundance the two specific food constituents in which—according to Sherman, McCollum, Rose, Sure, et al—the American dietary is most deficient—calcium and vitamin A. Carrot juice should be used everywhere to bolster or fortify the regular diet.

Hauser and Berg, in their "Dictionary of Foods," say: "Carrot juice constitutes a powerful cleansing and acid-neutralizing food."

One authority says that carrots are concentrated sun's rays and that they contain the substance that furnishes the impulse for life's processes. Dr. Crile says that such captured sunshine, shining again within living cells, accounts for the life energy of men and animals.

VEGETARIAN MENUS

BREAKFAST

Before Breakfast
Fresh Grape Juice, 6 oz.

Honeydew Melon
Dry Wheat Cereal with
Sliced Peaches and Cream
Cereal Coffee

DINNER

Tomato and Parsley
Cocktail
Green Salad
Baked Corn Pudding
Zucchini with Mushroom
Dressing
Baked Potatoes
Blueberry Cobbler

SUPPER

Carrot Juice Cocktail
Stuffed Tomatoes
Open Cream Cheese and
Olive Sandwich
Fresh Pineapple

RECIPES

Tomato and Parsley Cocktail.

Ingredients: 4 oz. tomato juice, 2 oz. parsley juice. In season use fresh tomatoes. Put parsley through vegetable juicer and combine before serving.

Green Salad.

Crisp hearts of romaine, quartered, and watercress. Garnish with radish roses.

Corn Pudding.

Ingredients: 6 ears corn, 1 pint milk, 2 eggs, 1 tablespoon sugar, $\frac{1}{2}$ teaspoon salt, 1 tablespoon melted butter.

Cut the corn from the cob, then scrape out the pulp of the corn. Beat the eggs slightly; add the milk, sugar, salt, and melted butter and then the corn. Turn into a baking dish; set in a pan of hot water and bake in a moderate oven 30 to 40 minutes or until set like a custard. This recipe provides for eight servings.

Zucchini with Mushroom Dressing.

Select medium sized zucchini and halve them. Scoop out centers and season with butter and salt. For the mushroom dressing use 2 cups bread crumbs, 2 tablespoons butter, 1 egg, salt, $\frac{1}{2}$ cup chopped mushrooms, 1 cup hot water, $\frac{1}{2}$ tablespoon onion juice, $\frac{1}{4}$ teaspoon sage. Pour a vegetable stock over bread crumbs, add butter, salt, onion and sage. Beat egg and stir into other ingredients. Brown mushrooms with a little onion and add. Fill the halved zucchinis and place in buttered pan with a very little water. Bake in moderate oven.

Blueberry Cobbler.

Ingredients: Make a biscuit batter of 2 cups whole wheat flour, 2 teaspoons baking powder, 4 tablespoons vegetable shortening, $\frac{1}{2}$ teaspoon salt, one-third cup irradiated evaporated milk and one-third cup cold water, mixed.

Rub shortening into flour, add diluted milk and mix quickly but thoroughly. The dough should be soft. Turn onto a floured board. Pat to $\frac{3}{8}$ inch thickness. Cut and place on baking sheet. Bake in hot oven about 15 minutes. Before serving split biscuits, butter and fill with blueberries, and cover the top. Serve with whipped cream.

Stuffed Tomatoes.

Ingredients: 6 large tomatoes, 1 cup of cooked diced celery, 2 tablespoons butter, 1 teaspoon salt, 2 tablespoons finely chopped onions, 2 tablespoons finely chopped green peppers.

Cut off the blossom end of firm, ripe tomatoes and remove inside portion. Prepare filling by placing the butter, onion, and green pepper in a saucepan and cooking until nicely browned. Add salt and the cooked rice. Fill the tomato shells and place in a buttered pan with a little water and bake in a moderate oven about one hour.

Cheese and Olive Sandwich.

Ingredients: 1 cup cream cheese, 1 tablespoon lemon juice, pinch of salt, 1 cup chopped olives.

Mix ingredients until smooth and add olives. Spread on slices of toast.

Children's Department



The Lost Prince

BY KATHERINE BUTLER

IN TWO PARTS—PART TWO

THE RECORD was signed by several members of the royal household. The names of the two friends were written down. The son of one of them was now an old officer in the present King's household. The throne went to the prince's uncle, his father's brother, one of whose children had lost his mind, and was shut away in the west wing of the castle. This was the man, mad and tall, to whom the Gipsy referred when she said it was he who had hidden the young Prince Leo.

When the story was ended, the King walked across the room toward a panel in the wall. This panel had a large five pointed star in the center. Carved in the star was a beautiful red rose. The King put his finger into the center of the rose and pressed it, the other side of the panel slipped back, disclosing a small hallway, with a flight of stairs.

"This is the way I take when I visit my uncle in the west wing," said the King. "He may have taken Leo through here up to his apartments." The King mounted the stairs, but quickly returned, disappointed, the little Prince was not there.

During the recital of the "Record of the Lost Prince," the Queen watched Leon, and Leon was now watching every movement of the King, his eyes full of fear. As the Rose Panel opened he slid off the couch from the Queen's arms, went across the room to a bookcase close to the Rose Panel, stooped down, and

with his little hands began feeling the marble floor. In the marble floor was hidden a ring the same color as the marble; the child tried to pull the ring, but it had not been used for many, many years, and it was impossible for him to move it.

The King and several gentlemen crossed the room. Gently lifting the child away, he said: "I did not know of this ring. Summon the workmen." The men came in a few seconds, and soon were tugging at the ring. It was fastened to a rusty chain. After a good deal of oiling they succeeded in pulling it out; as they did so, the bookcase began slowly to revolve, disclosing an opening in the wall behind it.

When the King stooped down to pass through it Leon screamed. "No, no, don't go in! Please don't go in," he pleaded in his childish voice. The Queen took him in her arms and tried to soothe him. "Why don't you want the King to go in, Leon?" she asked. "Because I went in there once and I could not get out; the bookcase shut behind me."

"And when the bookcase shut you in, what did you do?" asked the Queen.

The child shuddered at some memory. "I went down lots and lots of steps, stone steps, I could not find a way out, and it was so dark, then I climbed the steps again, because there were rats down there at the bottom." He trembled and turned pale.

"Did you know about the Rose Panel?" asked the Queen.

"Yes," he answered, "I used it a lot. I read about this (pointing to the ring) in a book. I wanted to try it."

Determined to find out what made the bookcase close when one entered the narrow opening, the King stepped inside, and as he did so, he felt the floor give way under his feet. The bookcase slid into place at once so he knew there was a spring. Everyone held his breath except Leon, who screamed with fear, and ran to the ring in the floor. But the workmen soon had the bookcase revolving again, and the King stepped out covered with dirt and cobwebs. "That is a death trap," he said. "I know, and we all know, that it was impossible for our son to hide here,



because this opening has not been used for a hundred years," and he looked at Leon. "All the same we are going down those stone steps. I remember that Juana said that Leon would find him."

Lanterns and torches were brought. As only one person at a time could enter the narrow space, the King went in first, and the bookcase swung back in place behind him. The workmen held onto the ring, but their combined strength could not prevent it from closing.

Two gentlemen, one at a time, had followed the King, and when the bookcase

swung aside the fourth time the King reappeared. In his arms he held a dirty bundle. Followed by the two others, he stepped into the light clasping the bundle to his breast, and in the dirty tousled golden curls, they recognized the little Prince Leo. His eyes were closed, and they thought at first he was dead, but the court doctor said he was only unconscious from shock.

"Those are spiral steps," said the King. "I found him on the first landing. I shall never rest until I find out how he got there. There must be another entrance to those dungeons."

Everyone was in tears, but now they were tears of joy. The good news spread rapidly. The great bells of the castle rang out joyously to let it be known that *this* little Prince Leo had been found.

When the Prince recovered consciousness he was in his own little bed, and all traces of his sad experience were gone. He looked with surprise at the Queen, then asked, "Mamma, when are we going to eat my special birthday cake?"

"Tomorrow, darling, when you feel better," his mother replied.

"I want to see it now," he said.

The Queen went to the door, and whispered to one of the ladies-in-waiting. Presently, who should walk into the room carrying the birthday cake, but Leon, the little friend of Prince Leo, dressed in some of the Prince's clothes. That was a good tonic to Leo. He was allowed to sit up in bed. The cake was placed on a small table beside the bed, and the Prince asked that Leon should light a candle. "That piece of cake with the candle you lit, is yours, Leon," said the Prince. "You are going to take it home with you."

"How would you like Leon to eat it here with you?" asked the Queen, and she gave Leon another match to light the rest of the candles.

"I'm not hungry now," said the Prince, "but couldn't Leon stay till tomorrow and eat it with me?"

"We will ask Leon's mother," said the Queen.

"Then let's blow the candles out and keep them for tomorrow," said the Prince.

Leon's mother consented to his staying, so both children were put to bed and were soon sound asleep.

The following day the little Prince was much better, but very pale. When asked how he came to hide in such a dirty place, he said that Uncle Regis hid him there. "He took me through the Rose Panel door, and I thought he was going to take me upstairs, but he opened another panel and pushed me in," said the child.

Not suspecting that there was another secret panel on the inside of the Rose Panel, the King had not thought to look there, but search showed that the dust had been removed from the side in the wall, and on lifting a small square trap, a chain was disclosed. When this was pulled a picture of a lion was disclosed, and underneath it was written on a scroll:

"Strength is in the Lion's Paw."

Pressing on the lion's paw in the picture a panel slid back disclosing the steps of the dungeon. At the same time the King had the ring pulled in the library, and so a communication was made between the two entrances. There were some more words written on the door of the lion, which when cleaned read as follows:

"Two lions imprisoned in this Temple of clay,

One will go free, the other will stay:

He that stays will free the other

And love will bind them as brother to brother."

"That prophecy is fulfilled," said the King. "This shall no longer be a death trap. I will have the whole place changed. It shall no longer be a dungeon, and we shall come and go as we please."

Later in the day Leon had a very private audience with the King and Queen. The King was holding him on his knees.

"Leon," he asked, "do you want to grow up and be a bad boy as you were before?"

"No," and he shook his head vehemently.

"Would you like to live here in the palace with Leo and go out driving with him?"

Leon thought for a moment. "But I couldn't leave my Mamma," he replied. "I want to work for her when I grow up to be a man."

"Your mamma will come here to live too," the King said. "She will be one of the Queen's ladies."

"Whatever will the village children say?" Leon asked.

"You do not belong among the village children but you were born among them to teach you a lesson. You must learn to obey before you can rule. We want you to learn to be kind to all living things, especially the dumb animals, and to learn to love everybody just as you do your mother and Leo. Will you promise us to do that, if in return we give you our Leo for a brother?" asked the King.

For answer Leon threw his little arms around the King's neck.

"Very well, we shall call you Leon the Good; this will remind you as you grow up of what happened when you were Leo the Bad. We want no more tragedies, no more lost princes."

Looking very earnestly into the child's eyes, the King said, "Truly he is one of us."

Habit of Clinging

BY MAX RUBEL

The weeds have a habit of clinging
To the bottom of seas.

•
The birds sing while they are clinging
To the branches of trees.

•
The child has the habit of clinging
The first moment it cries.

•
Thence man clings to the habit of clinging
Till his soul is ready to rise.

Echoes from Mt. Ecclesia



BY A STUDENT



THE SUMMER SCHOOL which closed August 21st, was a time of illumination and spiritual healing of mind, body, and soul. The students were amazed at the vastness of the Wisdom Teachings, and their practical application to everyday life; also the beauty, unity, and comprehensiveness as taught by Max Heindel and so ably presented by our instructors. One returns to the life of daily duties strengthened and refreshed by the knowledge of why we are here, the work that lies before us, and the method of performing it.

Mrs. Heindel gave most valuable instruction in Astro-Diagnosis, the purpose of which is diagnosis by use of the horoscope and healing of the sick. Interpretation of the horoscope in this light is a valuable guide in giving advice on diet, exercise, environment, and similar matters.

Mrs. Heindel's latest booklet, *Astrology and the Ductless Glands*, which was published the last week of Summer School, is a valuable contribution to the subject of endocrinology and should be used by students of medicine as well as by students in occult development. It has an interesting Introduction by Manly P. Hall.

Mrs. Dorothy Whitelock gave the anatomical and physiological aspects of the temple whose "builder and maker is God." Each organ of the body has its counterpart in Divine Spirit.

The philosophy of Max Heindel with its application was presented by A. James Howie.

The class in the inner philosophical teachings of Max Heindel conducted by Mrs. Kittie Cowen was inspiring. Each of us has been spurred on to make a more determined effort to live these ideals.

Mr. Richard Parsons made the Preliminary Astrology class a very profitable one to its members.

The Advanced Astrology class was in the capable hands of Miss Perl Williams.

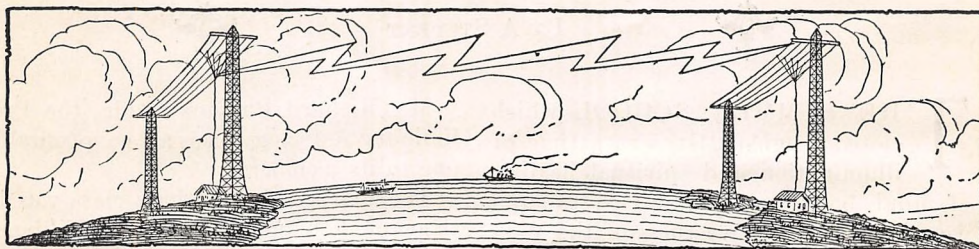
Mrs. Olive Parsons taught an interesting class in Public Speaking.

A telescope was given to Mt. Ecclesia by a member from New Orleans, and many efforts were made to see a certain comet. The brightness of the full moon prevented this but Jupiter was seen in splendor.

That the leader, the teachers, and co-workers are unconsciously radiating the love of the healing Christ is testified in the words of a Masonic librarian who was a guest at Mt. Ecclesia during the school: "I have enjoyed vacations in many parts of the world, some of them at religious conventions as a leader or layman, but none have brought me the high purpose of life as has the Rosicrucian Fellowship. I came among you sick, weary and worn out, but in two days I began to enjoy life again, which is perhaps due to the high spirituality of this community permeating the very atmosphere. I did not know there was such a Christian community remaining in America until I came to Oceanside. Henceforth I shall consider myself as a student of Rosicrucianism. Many of the teachings seem to be a part of my Ego from earlier days. I shall never forget you."

May the ideals emphasized by these Christian mystics continue to exert their noble influence, and their light shine along the way until all may see the Divine One standing glorious in the midst of the people of the New Age with His face shining as the sun and raiment white as the light transfiguring the whole earth with living triumph.

Rosicrucian News Bureau



The News Bureau section of our magazine represents an effort to acquaint our widely separated Centers with the activities of each other. It is not our policy to exaggerate things, nor, conversely, do we attempt to belittle the efforts that have been made. But we are trying to recognize every possible good upon which we may build. We realize that where a few are gathered together in the name of the Christ that His spirit is with them; also, that right motives always build true.

As the Center Department reads over the reports that come in each month it is plain to be seen that there are many sincere efforts being expended in order to spread the Rosicrucian Teachings. Many times the burden is carried by a single individual who continues without thanks or praise.

We hope through these columns in the coming months to give the various Centers the result of the discussions in the Center Ethics class during Summer School. The classes were planned in such a way as to incorporate a suggested program of activities submitted by one of our most ardent workers who is a moving figure in the Calgary group.

One of the most significant features emphasized in these suggestions is the need of a forward-moving plan of activity. All of us recognize this need but it is frequently necessary to restate the principle in order that we may labor today to aid those who will come after us.

ASUNCION, PARAGUAY

The reports of this group evidence a deeply reverent devotion in their work. This emphasis is in no small measure responsible for the progress made in all Centers. It is such forces flowing toward us from all quarters of the globe that will make it possible for the dream of Max Heindel to be realized at Headquarters.

BIRMINGHAM, ENGLAND.

Just a few lines to mention the activities of one individual who is carrying the entire load of lecturing at the present time. We hope that he is making an effort to train other speakers so that he may multiply the good that it is possible to do.

BRIDGETOWN, BARBADOS, B.W.I.

An interesting practise of the Barbados members is their use of scriptural references in connection with the Rosicrucian Teachings. Such an approach to our studies enables us to meet the orthodox-minded person on his own level. This is very necessary as we seek to do our part to make the Christian teachings a living factor in the life of the present age.

CALGARY, ALBERTA, CANADA.

Young Aquarians Group.

Vacation time has left only a few to hold the fort but they have profited by the greater intimacy that was made possible. The Summer School students who

intend to try out the plans suggested by this group are going to look for reports from Calgary which will show that a prophet does have honor at home. We hope that this mention will serve as a challenge to greater efforts on the part of this group of friends.

DENVER, COLORADO.

What—no Sunday evening meetings? But the weekly classes continue. Denver is not alone in the problem of maintaining activities during the summer months but the need for spiritual work is just as important during vacation time as it is at other times during the year. We realize that regular attendance at services frequently represents a sacrifice, and knowing the good that comes from massing our spiritual aspirations we hope that all other groups will put forth greater efforts during the coming fall season to compensate for the slowing up during the summer months.

HAMBURG, GERMANY.

We take the liberty of quoting from the letter that accompanied the June report of this Center. "Friend L. is gradually summoning enough courage to step on the platform, thus overcoming the fear that has kept him from letting his light shine." How many times have we overlooked talent in our midst, and failed by not attempting to draw forth from our people their latent abilities? This is a suggestion that all of us could well think about. Each new speaker can add his thought to the devotional services, and thus the work will grow.

LONDON, ENGLAND.

We have had an unusually interesting report from this group in which they tell about their efforts to carry on the work of spreading the Rosicrucian teachings. They are making a drive to place the *Cosmo-Conception* in the public libraries of London and they raised a question as to what Headquarters could suggest to help them. This is a point that

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Centers and Study Groups

Services and classes are held in the following cities. The public is cordially invited.

Addresses of unchartered Centers and Study Groups may be had on request.

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Burlington, Vt.—91 No. Union St.

Calgary, Alta., Can.—108 14th Ave. W.

Calgary, Alta., Canada.—Young People's Group, 1318 15th Ave. W.

Chicago, Ill.—Rm. 1622, Capitol Bldg., 159 N. State St.

Cleveland, Ohio.—Carnegie Hall, 1220 Huron Road, Room 708.

Columbus, Ohio.—253 N. Hague Ave.

Dayton, Ohio.—Y. W. League, East Room, 2nd floor.

Denver, Colo.—320-22 Central Savings Bank Bldg.

Indianapolis, Ind.—319 N. Pennsylvania St.—3rd Floor.

Kansas City, Mo.—2734 Prospect.

Long Beach, Calif.—361 E. First St.

Los Angeles, Calif.—2523 W. 7th St.

Milwaukee, Wis.—Fine Arts Bldg., 125 East Wells St., Rooms 236-238.

Minneapolis, Minn.—1216 Nicollet Ave.

New Orleans, La.—429 Carondelet St., Room 201.

Portland, Ore.—Room 316 Dekum Bldg.

San Diego, Calif.—Rm. 9, 1039 7th St.

Shreveport, La.—1802 Fairfield.

St. Paul, Minn.—318 Midland Trust Bldg.

Toronto, Canada.—c/o Mary Tamblyn, 40 London St.

Vancouver, B. C.—Room 12, Williams Bldg. Cor. Granville and Hastings Sts.

Chartered Centers in Other Countries

BELGIUM

Brussels.—74 rue Stevens Delannoy.

BRAZIL

Sao Paulo.—Caixa do Correio, 3551.

BRITISH GUIANA

Georgetown.—West ½ Lot 163 Charlotte St.

ENGLAND

Liverpool, Eng.—71 Upper Huskisson St.,
Telephone, Heswall, 304.

London, Eng.—21 Gloucester Gardens, Bayswater.

GOLD COAST, WEST AFRICA

Abokobi.—c/o J. M. Boi-Adzete.

Kumasi.—Mr. Ben T. Vormawah.

Sekondi.—P. O. Box 224.

PARAGUAY

Asuncion.—Louis Alberto de Herrera, Republica Francesca.

Asuncion.—Garibaldi 118.

PERU

Lima.—Box 637.

PHILIPPINES

La Paz, Iloilo, P. I.—19 Burges St.

PORTUGAL

Lisbon.—Rua Renato Baptista 43 - 2°.

THE NETHERLANDS

Amsterdam.—Gabriel Metsustraat 24.

Amsterdam Z.—Vincent van Goghstraat
60 h.

Apeldoorn.—de Ruyterstraat 44.

Arnhem.—18 Mesdaglaan.

Breda.—34 Speelhuyslaan.

Den Haag.—Secretariaat: 88 Roelofsstraat:
Vergaderplaats: de Ruyterstraat 67.

Rotterdam.—Claes de Vrieselaan No. 51.

Rotterdam.—308 Bergweg.

Zaandam.—Oostzijde 386.

will interest all Centers. The Fellowship makes it a practice to cooperate with Centers who are donating books to libraries by granting a fifty percent discount on the books purchased for this purpose. We hope that the sincere efforts of these friends will stir others to greater activity.

LOS ANGELES, CALIFORNIA.

This Center has a beautiful room in which to meet and all of the facilities for social as well as general Center activities. A very constructive feature sponsored by the Los Angeles Center is the giving of frequent Saturday evening musicales followed by brief social periods enlivened by refreshments. The last Saturday in July they presented a number of young people, some of whom showed exceptional talent. It is a great gesture to call forth from our youth an expression of beauty, with an early understanding of occultism that was denied to many of our older students.

MANILA, P.I.

This Center announces a class which is limited to regular students in order that the members may become so well informed concerning the *Cosmo-Conception* that they may be able to answer any and all questions that may be asked in public classes. We hope that we shall hear of more such classes. Intensive study is very productive of an increasing understanding of the Rosicrucian Teachings.

MERIDA, MEXICO.

A small Study Group here has been carrying on and we hope that the time will not be far distant when they will qualify as a regular chartered Center.

MINNEAPOLIS, MINNESOTA.

This Center reports the election of the following officers:

President	Donald Porter
Vice-Pres.	Fred Peterson
Secretary	Mrs. Lillian Grigsby
Treasurer	H. E. Hoines

READING, PENNSYLVANIA.

By the time this magazine goes to press we hope that this Center will have resumed its weekly meetings. We were very glad to hear that in spite of the heat and temporary closing of the Center a few continued to meet regularly in the home of one of the members.

SPAIN.

Our students and friends in this troubled area have asked that we discontinue, temporarily, sending them their lessons or any other correspondence bearing our emblem as the cross brings persecution to the recipient. One probationer writes that the long lines on his report indicate nights of terror when he could not sleep because he was kept busy comforting those about him.

We hope that this mention will urge upon our readers the necessity for fervent, collective prayers for peace. All wrongs must be righted, and right thinking can aid in its accomplishment without the horrors of war. May all Christians recognize individual responsibility for bringing peace back into the lives of all mankind.

PERFECT WIVES

(Continued from page 464)

the child. Every woman is a possible mother, and woman can through motherhood transmute the lower into the higher. She may become mother of a god-in-embryo.

Then why should the school for perfect wifehood not also develop the woman to become a perfect mother? This is the only thing which will bring the world out of its smoking, drinking, and revelling state, and it lies in the hands of the prospective wife and mother.

We cannot leave this subject without saying a few things which pertain to the perfect father and husband. Much of the harmony in the home is supplied by the father, and schools for the husband and father are fully as necessary as those for the wife and mother.

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